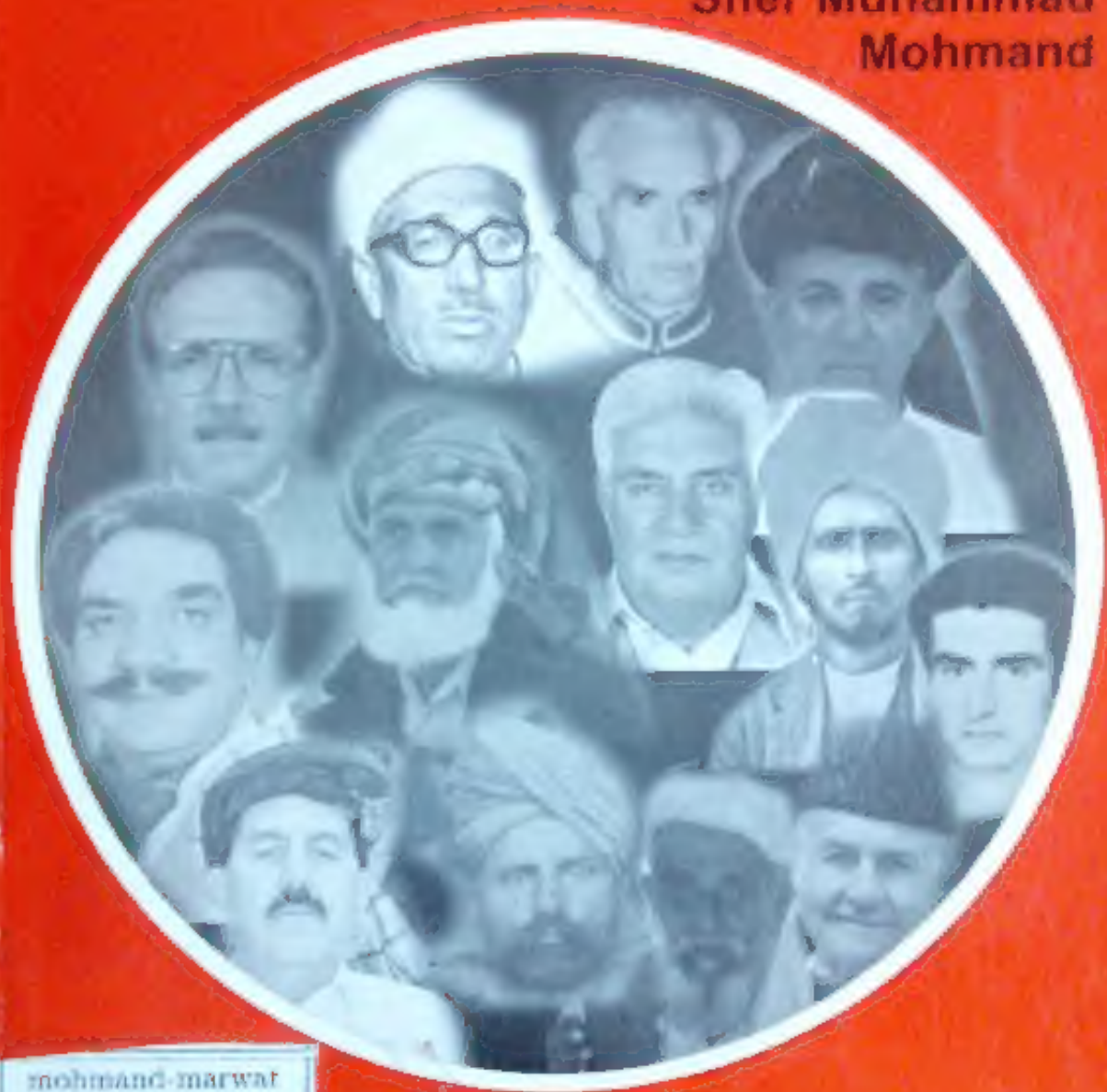


THE MARWATS

Sher Muhammad
Mohmand



mohmand-marwat



mohmand-marwat



Khyber.ORG

ABOUT THE AUTHOR



Born in 1942, the author had his primary education from a rural rustic school in village Dakki Tehsil Tangi, Distt Charsadda Peshawar. He did his matriculation from Govt: High school Turangzal whereafter he obtained a Post-graduate degree in agricultural sciences from the University of Agriculture Peshawar, in the year 1965. He joined agric - research in the Agric-Research Institute Tarnab.,

wherefrom he was recommended for the course of Agric Journalism at Lahore and got a diploma. The author cleared the C.S.S exam and joined Imports & Exports Department under the ministry of Commerce Islamabad, in the year 1971. He appeared in the Provincial Civil Service (P.C.S) exam in 1977 and topped the list of candidates in the Province and as a consequence, was appointed as Magistrate 1st class.

The author, in the capacity of different administrative and executive assignments over a long period of time, came across diverse kinds of people of the province particularly, tribes living on this side of the Durand line and watched closely their customs and norms. Himself a pathan, hailing from the famous Mohmand Tribe, the author has practically grown up in and experienced a rich treasure of customs and traditions of his pathan brethren.

The author has in addition, also authored the following books during his service career

1. **FATA**--- A socio - cultural and Geo-Political History(English)
2. A Note on the Contract system of FATA in NWFP.(English)
3. Razmak --- The jewel of North Waziristan.(English)
4. The problem of water Logging and Salinity and remedial measures (Urdu)
5. Scattered thoughts (Pushto Poetry)

PS 100

LIST OF CONTENTS

<u>S.No.</u>	<u>TITLE</u>	<u>Page No.</u>
1.	Governor,s Remarks	i
2.	Foreword	iii
3.	Preface	vi
4.	Prologue	ix
5.	Pathans in Retrospect	i - xii
6.	The Marwats	1
7.	Possession of Lakki Thall by Marwats	16
8.	The Etiology and the Tahsil itself	22
9.	Genesis of Gunds	26
10.	Marwats Fedus & Wars	30
11.	Leading Marwat Tribes	34
	i. Begu Khel	36
	ii. Esak Khel	42
	iii. Ghazni Khel	50
	iv. Mirza Khel, Mamo Khel	54
12.	Marwats Customs	58
13.	Marwat Festivals	67
14.	Superstitions among the Marwats	69
15.	Marwat Sports	71
16.	Literature & War Ballads of Marwats	75
17.	Khan Habib Ullah Khan Meena Khel as a Poet	89

<u>S.No.</u>	<u>TITLE</u>	<u>Page No.</u>
18.	The amorous marwats	90
19.	Agriculture	92
20.	Khula Vesh	96
21.	The old and new Lakki	103
22.	Epilogue	108
23.	Kegdal	110
24.	SDMS of Lakki Marwat	112
25.	Bibliography	113

GOVERNOR'S REMARKS

It is indeed a matter of great pleasure for me to see that Mr. Sher Mohammad Khan Mohmand, a civil servant and once Assistant Commissioner Lakki, has compiled a note worthy book on the Marwat tribe of NWFP which has its peculiar history, background and culture in the given life style of Pakhtuns of NWFP.

Western writers like Maj. Edward, Elphinstone, H.A Rose and Ursinton did write on Marwats but their statements do not go far beyond the mention of the tribe,s physique, stature, demcanor and a few of their customs. In sharp contrast to this, Mr. Sher Mohammad Khan has profusely expatiated on the origin of the tribe, its socio-economic and traditional system and the migratory journey of its forefathers from Ghor (Central Afghanistan) to Lakki via Katawaz, Makeen and Baeen Pass, touching upon all essential details. The book being a pioneering labour in itself, has at the same time, paved the way for further probing in the subject matter. The most influencing quality of the book is its being compactly informative and instructive, based on hard-fetched facts derived from reliable sources, leading the reader to the interiors of the tribe. Another attractive qualify consists in its having an easy flowing language, absorbing literary style, nicely and discreetly chosen words and phrases rhythmically chained together so as to lend a poetic touch to the prose of the

book. The book can safely be placed side by side with less frequented written chronologies on the subject, bearing authenticity and credence, otherwise other such books and statements are little more than conjectural efforts, or merely guess works.

I highly appreciate this literary cum - history work of Mr. Sher Mohammad Khan Mohmand and wish him the best of luck and all success in his anthropological research ventures.



Lt.Gen. (Rtd)
Syed Iftikhar Hussain Shah, H.I.(M), S. Bt
Governor of the North- West Frontier Province

Foreword

Considerable literature is available about most of the tribes in the North West Frontier Province. The British Administrators have left a rich legacy of the accounts of various tribes tracing their origins into the distant past. The Marwats are perhaps one of the least documented of all the tribes in the Frontier. Very few accounts of their origin, social structure, settlement, wars, customs etc. have found mention in the annals of the historic record. Their origin, ancestral abodes, history of wars and circumstances leading up to their settlement in Lakki area have remained relatively obscure in history upto this day. It is heartening to note that the curtain has finally been lifted from the hidden history of a tribe which has its own distinct tradition, culture, way of life, literature, and history. Mr. Sher Mohammad Khan Mohmand has taken it upon himself to unveil the mystry shrouding the emergence of the Marwats and their fascinating journey through the ages down to their eventual settlement in Lakki and Pezu areas. His book is a brilliant attempt to narrate, perhaps for the first time, an exhaustive story about the various phases of the history of the Marwats and their settlement in different areas over the last more than 500 years. The chronological account compiled by the author deals with the history of the tribe and its movement from Ghaur to Katawaz and downwards to Makeen in South Waziristan Agency, and therefrom to Tank and eventually to Lakki and its adjoining areas. A graphic account of the wars waged by the tribe against some of its

iv

formidable foes has been given. Social structure has been dealt with in great detail and an absorbing account of the customs, social habits, festivals, sports etc. makes the book extremely enjoyable and useful to the readers.

Considering that by way of existing stock of literature not much information was available on the history and origin of the Marwat tribe, the present book is a very useful addition to the scanty knowledge and data so far available on the Marwat tribe. Mr. Sher Mohammad Khan Mohmand ought to be congratulated on having produced a pioneering work which will open up vistas for further study and research by historians, sociologists, anthropologists and others interested in the exciting and stimulating history of the various tribes of the North West Frontier. Realising that as an administrator of the area he had enormous pressures on his time resources, it is reassuring to note that Mr. Sher Mohammad Mohmand has taken pains to consult important references, dig out old records and produce a marvellous and laboriously prepared chronicle which deals comprehensively with almost all conceivable aspects of the life and history of the Marwat tribe.

In more than one way, the author has revived the memory and traditions of some of the dedicated British Administrators who have produced authoritative works on the area and the people that they administered, works which will remain as perennial monuments to their commitment to the job and devotion to the area and people where they served.

I am confident that the work will be found useful by

students and scholars alike and would provide inspiration to many budding researchers, anthropologists and sociologists contributing and improving the existing body of literature on the Marwats. It appears that historians have not treated the Marwats fairly and that a sound and correct judgement and verdict on their valour, chivalry, simplicity and generosity is yet to be given. The present book of the author is a first significant step in that direction.



(RUSTAM SHAH MOHMAND)

Chief Secretary
Government of N.W.F.P. Peshawar

PREFACE

I always develop fancy towards the people of my Province whom I have a chance to serve in my service career. The same is true for the Marwats, amongst whom I stayed for well over two years during my tenure as LAC and SDM Lakki.

"Marwat".....is it a synonym for a very common Pathan virtue named '*Murruwat*' (مُرُووت) or does it signify the name of 'Maaroot' (ماروت) who was a cursed angel hanged in the Babylonian city of Iraq for eternal punishment? Is 'Marwat' the nickname or pseudonym of some lady, lad or land. Such fascinating etymological questions confused my mind to an itching extent. I wanted to find some way out. So I discarded all imaginary derivations not supported by facts and figures and began to probe into the very origin of the Marwat tribe which is duly depicted in the volume in your hands.

My stay with the Marwats enabled me to take part in their social, cultural and religious activities, to know their political, traditional, and even criminal propensities and to listen to their stories from their own mouths and to enjoy their 'war ballads' the typical Pushto epics that embody their peculiar militancy and mutual vendetta. I have felt their pleasures and sorrows by my presence amongst them on all such occasions. I have found the Marwat people showing always a jovial sense of humour despite all the worst possible poverty, deprivation and affliction ever haunting them for centuries. It seems Nature has never been kind to them ever since the present abode fell to their lot. However there is a silver lining in the black cloud. The skin



Khyber.ORG

scorching summers with abrasive winds and sizzling sands, are followed in the evening by soothing breezes and pleasant nights. Their golden coloured wheat fields, their gram growing soils seemingly covered in green velvet, their yellow mustard crops flowering profusely at landiwa side, the awe inspiring as well as charming scene of their sunrise and above all, the panorama of the Gambilla river flowing dozingly beside their villages. Are these sights not beautiful symbols of romance for any observer of nature? Are their sands not lovely and dear to any patriot? Are the Marwat clansmen who are simple in nature, sturdy in physique, pure in their blood, upright in their dealings and content with their typical lot, not as attractive as other Pathans of NWFP? Is such an admirable stock not worthy of making friends? On my part, I strongly believe that they are not second to any other Frontier tribe of Pakistan. It was indeed under the overwhelming influence of their virtues that I attempted to accumulate all available information about this attractive and amorous tribe in the shape of this volume.

In this context, I owe profound gratitude to the prominent Pushto poet and scholar, Mr. Abdur Rahim Majzoo, a Marwat by caste and an advocate by profession. His literary discussions with me imparted to me unconsciously all that he knew about the Marwats. But for his personal guidance in some of the Marwat epics, the war ballads of the Marwat warriors, I could not render into comprehensible English all such verses for the common reader. I am also grateful to Dr. Tariq Salim Marwat who has rectified some of the genealogical tables and who revealed to me a novel facet of late Habib Ullah Khan, Justice of NWFP High Court and first Chairman of the Pakistan Senate, that he was also a

Pushto poet and thus another asset for Marwat literature who deserves a proper mention in this volume. Equally deserving of my thanks is Master Sher Afzal Ghazni Khel who helped me in preparing the Ghazni Khel pedigree Tables.

In the compilation of this volume the first ever of its kind in the English language, I might have staggered unintentionally I admit, but I deserve forgiveness, as "to err is human". Moreover, some of my readers might get itchy on my "liberal comments" about some of the Marwat traits which I described from my own point of view but nothing was aimed to be offensive for I believe that a writer, very particularly a historian, must be free of all prejudice and misrepresentation. I believe that the field of Marwat history and culture is so vast that this volume is of course a beginning towards the end to come, and there is no dearth of budding Marwat scholars who are ready to grow more and more saplings of intellectual talent and cultural history in the ever-rich Marwat soil. It is in this expectation that if my reader gets the desired orientation about the Marwats from this volume, I think my purpose will be achieved.

(SHER MOHAMMAD KHAN)

Mohmand

Deputy Commissioner

Chitral

Dated July 1999

PROLOGUE

I feel pride and my duty also to write a few lines as a prologue to the book "THE MARWATS - PAST AND PRESENT" written by Mr. Sher Mohammad Khan Mohmand. It is the history of my own tribe and the episode of my own forefathers. I feel shy at the same time that I myself being one of the Pushto writers of the Marwat descent failed to write such an exhaustive history of my own tribe and this credit fell to the lot of Mr. Sher Mohammad Khan whose homeland lies far off from our Tehsil.

Mr. Sher Mohammad Khan has remained E.A.C. and S.D.M. of Tehsil Lakki (Now District). I appreciate him for taking immense pains and to devote his precious time to write in detail the history of the Marwat. As an administrator of Tehsil Lakki, he has taken keen interest in the affairs of the Marwat people and has very minutely studied both the rich and the poor of the area. He has observed very closely the public at large and attended their festivals and rituals. He has thus expressed himself in a realistic way what he gathered from his personal observations.

During the British regime, it was Mr Edward and Mr. Thorburn who had left something as legacy, in black and white about the people of the erstwhile Marwat Tehsil. After them, none except one Gul Ayub Saifi a (Pushto writer) wrote something but his accounts were based on surmises and conjectures which were translated verbatim by an Urdu writer without any research of his own. No other administrator of this area took his pen to write anything about the Marwat as a whole and the Marwat Tehsil, and its people were thus left forsaken, the result being that the Marwat even almost forgot to remember their own pedigree and their past history.

This small but comprehensive book by our eminent author has once again revived the forgotten history of Marwats and it reminds us of everything in exhaustive manner about the Marwat tribe, right from their ejection from their ancestral land, Katawaz up to hilly track of Baen Pass, not even leaving the mention of the vampire which once haunted the former 'Baen' (باين).

From the research point of view, it is a unique book which tells us the entire detail of the

struggle of the Marwat people against alien tribes for their honour and safety, and skirmishes of their various clans among themselves for wrongful gains.

The author has used very beautiful English language in rhythmical tone which seems poetry in prose. His language has the required lyricism and his true pictorial characters are mixed with realism. I shall not hesitate to say that this small book can be compared in diction with the "History of the Saracens" (Philip K. Hitti) or with "The Pathans" of Sir Olaf Caroe and it seems the author has studied many books before he accomplished his task.

The present work is not solely based on legends - rather it tells us the exact date of events, the names of heroes and also confronts us with the exact scenes. Previously no one has ever tried to dive deep to pick up the pearls nor did anybody take so much interest in the matter to search out the historical events with accuracy and if anybody did write something, that was based on heresy only, having little historical truth.

The book has the lyrical touch of romantic poetry of the "Lake poets of England" coupled

with the Byronic force of the English literature of the nineteenth century. After reading this book you will be convinced to arrive at the conclusion that a writer who is serious and sincere, can create novelty for the reader out of old and past events and can change the narrative into a romance. I believe the author has rightly succeeded in achieving his goal for which he deserves due plaudits and applause.



(ABDUR RAHIM MAJZOOB)
LAKKI MARWAT

PATHANS IN RETROSPECT

Pathans are men of guns but simultaneously they are men of love and romance. They love others and want to be loved by others. Pukhtunwali is their dearest value - dearest even than their lives. It conducts and controls their lives, behavior and discipline from times immemorial. The uniqueness of their customs, traditions and folk-tales have attracted a horde of writers, both local and foreign, to write books about them.

Who are Pakhtuns, Pathans or Afghans, is a question answered by different ethnologist, historians and scholars at different times and with different viewpoints.

Up till now, two main theories, apart from some minor ones, have come forward to attract the readers regarding the origin, the genesis and the history of the Pathans. One school of thought is Israelite, while the other is Aryan.

According to Sir William Jones, the Afghans are one of the lost ten tribes of Bani-Israel mentioned by the Prophet Isdras that escaped from captivity of Bakhth Nasr and took refuge in Asarah; identical with the modern Hazarajat in Afghanistan. Sawal was the descendent of Yahuda s/o Hazrat Yaqoob Alaihis-salam in 5th generation who had six sons, two of them being Armia and Barkhia. After their marriages, Afghan was born to Armia and Asif, to Barkhia. After the death of Sawal, the kingdom came into the hands of king Dawood who appointed Afghan as commander of the Army and Asif, as consultant for the state

Affairs. These posts were maintained by them under King Suleman also. A few centuries after the death of Sawal, Bakhth Nasr captured Palestine, and resultantly the children of Israel, including Afghan and Asif, left the territory of Palestine and settled in Ghor (Afghanistan) and over-powered the locals of Ghor. The children of Israel spread towards Kabul and Gandahar and then permanently settled in the Kohistan-i-Ghor, Koh-i-Feroz Koh-i-Khorasan and Kabul etc¹.

It is said that the decedents of Afghan and Asif who fled from their homeland in Palestine and lost their way, were ten in number. One of the lost Afghan tribes proceeded towards Macca where they met Khalid Bin-i-Walid who belong to the same tribe of Ban-i-Israel as did the Afghan². He was a renowned Islamic warrior and the most famous of the Prophet's companions and the first Arab great conqueror. He being their fellow tribesman either proceeded personally or sent a letter to his Afghan Kinsmen settled in Ghor, to bring them tidings of the new faith and an invitation to join the Prophet's religion. Led by Qais (a descendent of King Sawl in thirty seventh generation), a delegation met the Holy Prophet at Madina and were greatly impressed by the new faith. The Qais and his comrades then waged war most gallantly on the Prophet's behalf and won many battles against the infidels.

The account as given above is written by Namiatullah Haravi in 'Makhzan-i-Afghani' during the

¹ H W Bedew *Afghanistan the Country and People* Lahore 1978 p 52

² Namiatullah *Makhzan-i-Afghani* rev Bernhard Dorn History of the Afghans Karachi 1976 p 37

times of Emperor Jehangir. It is also referred to by Olaf Caro in his book "The Pathans" as under:-

"The Prophet lavished all sort of blessings upon them and having ascertained the name of each individual, and remarked that Qais was a Hebrew name, whereas they themselves were Arabs, he gave Qais the name of Abdur Rashid and observed further that being the posterity of Malik, it was quite proper and just that they should be called Malik likewise.....and the Prophet predicted that God would make the issues of Qais so numerous that they would outlive all other people, that their attachment to the Faith would in strength be like the wood upon which they lay the nail when constructing a ship which seamen call 'bathan'. On this account he conferred upon Abdur Rashid the title of bathan ('B' converted to 'P' later on)".

Tradition goes that Khalid Bin-i-Walid wedded his daughter 'Sara' with Qais Abdur Rashid and it is from his loins that the whole nation of Pakhtuns or Pathans is derived. Qais Abdur Rashid returned to Ghor successfully to propagate the new faith and died there in the forty-first year of the Hijrat, aged eighty seven, leaving three sons, the eldest Saraban, the second Bitan, the third Ghurghusth'. These three sons of Qais Abdur Rashid are the ancestors of the various branches of Pushtuns (or Pakhtuns). There is, however, one other ancestor, namely Karlanr or Karlanri whose genealogy is not exactly known. "Makhzan-i-Afghani" puts his descendants separately from the progeny of the other three sons of Qais. According to the scribe, Karlanri is linked with the

Saraban branch as a foundling. Other genealogists link him with the Ghurghusth branch.

Saraban, the eldest son, had two sons namely Sharkhbun (or in some records Sharkbuns or Shariyun) and Kharshbun (or in some records Khrishyun). Sharkhbun is the ancestor of the Western Afghans, namely the Abdalis now known as the Durranis and the kindred tribes, while Kharshbun, of the Eastern Afghan tribes of the Peshawar valley and the adjacent mountains to the north, are known as the Yusufzais (including the Mandanr branch), the Mohmands, the Khalils, the Daudzais, and the Muhammadzais.

The above story is also given in *Tareekh-e Peshawar* written by Gurdas Pal.

Another etiology of the word 'Pathan' is stated to be that this race, after entering Hind at the advent of Arab conquest of India, first settled at Patna. Patan in the language of Patna means to root out, to annihilate, to expel. This race therefore was called Patan i.e. (or Patanr) who expelled the original inhabitants of Patna.

The etiology also finds its name from the Bet sa Qais Abdur Rashid whose offsprings in India, were called Betan or Pataan. The word is also derived from a place 'Pushth' in Ghor Afghanistan where Qais first settled. His offsprings were later called Pushtun with reference to Pushth.

ARYAN VIEW

A large group of historians believe that the Afghans are Aryans. About 1500 BC, they laid the

foundation of a new culture - fairly advanced¹. Historians differ about their early homeland. Some considered them Northern European people, while some are of the opinion that the Northern bank of Black Sea was their original homeland. Some traced their origin to the southern territories of Russia while others consider Mongolia and Chinese Turkestan as their birth place. However, most of the modern researchers agree on their birth place lying in between the Pamirs and Oxus which is known as Bakhtar.

In the fields of Bakhtar, they breded slowly and gradually. When their number increased, they started moving out of the green fields of Bakhtar. One of their main groups, which is know as Indo-Aryana, crossed Hindu Kuhsh and settled in the valleys of Laghman and slowly and gradually reached up to the valleys of Swat and the Indus River. They crossed the Indus and settled in the Punjab. Some of them crossed the Khyber Pass and joined hands with their kinsmen in Punjab. They spread further and reached the valleys of Ganges and Jumna. The inhabitants of the area - the Dravidians - were subjugated by the Aryans and most of them left their lands and migrated to other parts of India. Second part of the same Aryans, crossed Hirat areas and formed the present day Iran. When two of the large parts of the Aryans had migrated from Bakhtar, the lands were then in plenty for the remaining ones, who were known as the Central Aryans or Aryans of Bakhtar².

¹ S. Abid Hussain *The National Culture of India* Bombay 1966 p 23

² Bahadur Shah Zafar Kaka Khe^l *Pukhtana Da Tarikh Pa Ranah* i
Ac. (Pushio) p 67-70

According to the historians, the same Bactrian Aryans were the ancestors of the *Pashtuns*. They had settled in the areas of Balkh, Hirat, Kabul and Gandhara. They gave it the name of Aryana. In the hymns of *Reg Veda*¹, there was a clear cut indication of Sindho (Indus), Kubha (Kabul) Kuruma (Kurram), Gumati (Gomal) Suvastu (Swat) and other rivers of the area. Above all, according to Bahadur Shah Zafar, the philologists agree that *Pashto* joined hands with the Aryan group of languages². Abdul Haye Habibi, the most eminent scholar, has given a list of *Pashto* words which resemble other languages of the House of Aryans. Aryans were white and with a stout physique. The Afghans are also stout and are mostly of fair complexion.

A new theory on scientific lines about the origin of the Afghans has been presented by various scholars. Fraser Tytler pleaded for the mixed-race theory according to which the *Pashtuns* are Aryans by origin but have intermingled with elements of Turkish, Mongol and other strains³. He is supported by Charles Miller, saying that they had been on the scene for centuries, by a bubbling ethnic stew of Persian, Greek, Scythian, Turk and Mongol to mention only a few of the invading and migrating peoples who contributed

¹ *Reg Veda* the Book of Knowledge consists of more than two thousand wonderful hymns of different languages and the book is regarded as the earliest document of Indian history. Hymns of *Reg Veda* are composed in between 1500 B.C. and 1000 B.C.
² According to the scholars of the *Vedas*, the rivers of the *Vedas* were composed in the vicinity of Hindu Kush plains of the present day Pakistan.
³ Bahadur Shah Zafar Kaka Khel, *Pukhtunistan* Dastan-e-Akbari, Vol. I, Pt. I, p. 73-101.
 Fraser Tytler *Afghanistan*, London 1958, p. 49.

their racial ingredients to the Afghan stock'. Abdul Ghani Khan, a Pushto poet & philosopher (late) also shares the same opinion. He considers the Afghans as a mixture of many races that came through their areas from Central Asia¹. Suddum (Mardan), Khyber (Peshawar) and Elum (Swat) are the places, which resemble in names those of Bani Israel. Mir Afzal Khan Jadoon is of the opinion that the features as well as the habits of the Afghans resemble those of the Jews. Apart from the clans of Karlaur and Mati, Tannulis, Swatis and Jadoons are similar to the Jews in their dwellings and clothes.

Edited

Many relics of Syriac language were found during the excavations at Taxila, Laghman, Gandhara and Gandahar. As the evidences show all of the Syriac people ruled Aryana at a time. With the passage of time, they had mixed with the indigenous population. In the fifth century A.D., Hind was invaded by a wild race known as the 'White Huns' or 'Epthalites. Though they had not firmly established themselves, yet one can easily find their remnants in the Gujars of the hilly areas. In Ummayad reign, the Arabs came to Afghanistan and with the passage of time, they absorbed themselves in Afghanistan. In the beginning of the 13th century, Changez Khan invaded Afghanistan and thereafter, Yellow race mixed with the Afghans. There is a great similarity in the Hazara tribes of Afghanistan and the Mongols².

¹ Charles Miller *Khyber* London 1977 p 8

² Ghani Khan *The Pathans- A Sketch*, Peshawar p 5

Bahadur Shah Zafar Kaka Khel p 143, 150

Some people believe that the Afghans belong to Caucasia. Mounstuart Elphinstone was informed by an Armenian that the Afghans belonged to their race. Elphinstone compared a vocabulary of Pashto with Georgian and other languages of Caucasian tribes but found no resemblance between them¹.

Some are of the opinion that the Afghans descended from Bibi Gatoora, the wife of Hazrat Ibrahim Alaihis-salam. Hazrat Ibrahim a/s distributed his belongings among his six sons² (according to Bible their names were; Zumran, Yugsan, Medan, Madyan, Asbaq and Sookh) and said goodbye to them. He sent all of them towards the east. They settled in Turan - a place in the North-West of Iran where they were joined by their brethren, expelled by king Talut. All of them established themselves in Pasht. The same Pasht, according to them was Parthia which was known as Tabaristan in Islamic times. Slowly and gradually they were termed as Pashtin and lately as Pashtun and Pashtana³.

By the Muslims of the Asia Minor and the western countries, the Afghans are usually called Sulemanis, apparently from the supposition that they dwelt on the Sulaman range of mountains⁴. If so, the name is misapplied, for there are no Afghanis settled on that range. To some, they originated from the Albanians of Asia, who were exiled from Persia and moved as far as Khorssan⁵.

Mounstuart Elphinstone, p 206

Bahadur Shah Zafar Kaka Khel, p 62

Bahadur Shah Zafar Kaka Khel p 62-65

Bellew *The Races of Afghanistan* p 24

To conclude, there is clear evidence that the *Pashtuns* are Aryans but with the passage of time many foreign strains mixed with them. The *Pashtuns* of hilly areas are considered purer as compared with their brethren of the plains because of the inaccessibility of the mountains to the invaders.

THE WORD 'AFGHAN'

The word *Afghan* which is today the national name of the all the people of Afghanistan and NWFP represents an individual unit under all historical, economic and social conditions in the heart of Asia. The people called *Afghans* have lived in this land between the *Hilmand* and the *Indus River*, having a historical background of one thousand and seven hundred years. Some people think the name came into being after the establishment of the *Afghan* empire of *Ahmad Shah Abdali* in the 18th Century.

The word '*Afghan*' has been used in the form of *Abgan* and *Apakan* during the *Sassanid* period, which is a praise word meaning chivalry, rectitude, nobility etc. While tracing *Naqsh-i-Rustam* of *Shiraz* some 50 years back, an inscription in the *Ka'aba Zardusht* written in two languages – *Parti* and *Greek*, came into the hands of an archaeological delegation of *Chicago Institute for the East* which was engraved by *Shah Pur* the first, the second king of *Sassanid Dynasty* in 260 AD. Its *Persian* translation can be found in the archaeological recollections in vol. iv printed in *Shiraz* in the year 1338 *Hijra*.

Apart from mentioning *Khaspapur* of *Greek*, comparable with the *Parsha Pur* or modern *Peshawar*, it mentions among the distinguished men of the *Shah*

Pur empire, the name of Vinda Parn Abgan Rismaud Mr. Sprengling compared the word Abgan with that of Afghan. Further more, it is said that the Shah Pur 3 who ruled for 70 years (309-379 AD) was given the title of Apakan which as stated before, was a praise word signifying chivalry, rectitude and line of descent

According to Sir Olaf Caro, some ancestors of the Durrani and the Yousafzai tribes were men of the Sassani courts. The word 'Awa' and 'Awagan' has been twice recorded in the "Shah Nama" of Firdausi as follows:-

*The mighty soldiers had gathered round the castle,
Armed with golden cudgels and golden helmets,
Their commander was Karen Kawgan,
Lead by the valiant general, Awagan*

*When Kaikhusro saw the battle of Turks
In which the sun shone no more on earth,
He glanced at Awa and Samkanian
Two pugnacious lions of the battlefield*

Awa was Samkanian's son, and these two persons were heroes of the era of Kaikhusro who are mentioned in the great battle with Afrasiab.

In another ancient document, the word has been written as 'Avagana' which resembles Abgan and Apgan of the Sassanid period.

However, we can conclude from these facts that Awa and Awagan were used in ancient Aryan narrations and Shah Namas, and if we consider the words to be originating from Avesta, as Justi has put

it, then they probably mean kind and partron, for the heroes of that era were worthy of such titles. There is a possibility that subsequently the words became the names of tribes or nations. On the other hand, if the words Abgan, Afgan and Awagan have been given prominence in ancient stories of the Sassanid period, just as Sprengling and Olaf Caro believe, we can claim that the noun Afghans was used in the form of Abgan and Apgan in the third century A.D. and was also common in the courts of the rulers of that time. This is the most ancient document tracing the history of the word, and the Awgan of ancient narrations is the 'Afghan' of today.

Monsieur A. Fourcher, a French scholar says that the word has been mentioned in the middle of 6th century. Viraha Mihira, an Indian astronomer and poet who was born in the 5th century AD, used the word Afghan in the form of Avagana in his book Bhrata Sanhita. On this basis the word Afghan has an historical background of 1400 years in Indian literature and Indian scholars have constantly mentioned it in their books. This book was translated by Abdur Rehman Al-Beruni into Arabic which gave further recognition to him.

Many historians especially General Cunningham, the author of the Ancient Geography of India (Page 89) correspond O-Po-Kien to be Awa-gan (Afghan) and further goes on to say that Hsuen Tsang did not consider their language to be Hindi, but he says that it somewhat resembles the languages spoken

"Afghanistan and the Frontier" edited by Dr. Fazal-ur-Rahim Marwat and Syed Wiqar Ali Shah Kaka Khel.

in India, thus it must have been Pushto. On the other hand, since O-Po-Kien has the same syllables as the ancient A-Wa-Gan, therefore, we can say that he meant the present Afghan which as a tribe still lies between the Indus and Ghazni and is the dwelling place of ancient tribes of the Afghans, who settled in the provinces of Paktia, Urgoon and Ghazni. Hsuen Tsang travelled from Bannu to Ghazni and crossed these mountainous provinces which were the home of O-Po-Kien or the Afghans.

From the pre-Islamic period we have the Sassanid, Indian and Chinese documents in which the name of Afghan has been mentioned. During the Islamic period the name has been consequently used in Arabic and Dari books. The most ancient of these books is *huddod-ul-Alam* which was written in 372 H by an anonymous author. In this book, Afghans have been mentioned several times. Later, Mohammad bin Abdul Jabbar Urbi in *Tarikhi-Yemeni* mentions the name in the reign of Subuktegeen and his family. Ibn i-Asir has, however, noted it down as Abgan. Similarly other historians in their authentic volumes have noted the name. Some of these are Fakhr-i-Mudabir who mentions it in *Adab-ul-Harb*, Kazi Mehraj Seraj in *Tabakat-i-Nasseri* and Hamdullah Mustufi in *Tarikh i-Guzeda*. Mohammad Kasim Fereshhta and others have also mentioned the Afghan and Awagan tribes.

THE MARWATS

RETROSPECT

Like all the acephalous societies, the Marwats are disunited, viviparous, and divided by different social and political feuds. They were once a compact body of strength and unity for more than 400 years. By virtue of their oneness, they defeated their strongest rivals who occasionally marauded them at different times of their history. In return, they preserved, maintained and safeguarded their meritorious values which they have unconsciously developed for themselves over ages. A casual observer of the Marwat history catches sight of their perpetual vendettas among themselves no doubt, but at the same time, also of an embodiment of values they possessed in the times of yore. On the strength of these values, they are still renowned as a people of qualities and strong convictions. They are simpletons of the first order and unlike Wazirs or Masuds, are not prone to quick fury or fall prey to their passions. They are peace-loving people and are remarkably truthful to their pledges. They are generally fair, tall and muscular. The Marwats are not a tribe of heterogeneous progeny. Mr. Thorburn has rightly remarked, "They are descendants of pure origin".

Let us see this important Pushtun tribe in retrospect, and seek their original abode to know how nature put them in Lakki, their present abode.

The Marwat tribe is known by the name of their progenitor Marwat s/o Lohan. Consensus of opinion and reliable historic evidence bear testimony to the fact that they hail from the Lodhi family of Afghan tribe. Marwat was Lohan's elder son, who had five other step-brothers namely Mamma, Maya (or Mian), Tatoor (or Tatar), Hoodh and Patakh (or Shaikh). The offspring of these six pioneer brothers of the Marwat tribe became popular in history as Lohans or Lohani Marwats.

A glance at "Tarikh-i-Afghana" written in Urdu by Shahab ud Din, Part II, page 74 (1911 Edition) will further reveal that Marwat's first step-brother Mamma (Mamma Khan) had three sons: Yasin,

Haider and Yaqoob. Yasin (or Younas) was the progenitor of the Daulat Khel Powindahs and their kinsmen, inhabiting Tank (Bul Khan) with their several branches and those of the Hassan Khel Haider (or Khizar) was the founder of the Lake, Bura, Ibrahim and Kod Khel tribes. Yaqoob was the founder of the Yaqoob Khel named after him. Marwat's second step-brother Maya or Mian was the progenitor of the Maya Khel Powindahs of Draband territory. He had two sons, Lot and Sonn or (Yasin) who founded the two tribes of these names with 6 or 7 sub-tribes. Marwat's third step-brother Tataur or Tatoor had two sons, Aso and Musa, founders of the Khels named after him. Marwat's remaining two step-brothers Hoodh and Patakh left a progeny which either migrated to India or was absorbed by the other Lohans. Tor and Spin Lohans were known in the group at that time also. It would therefore not be strange if the present day Marwat population is seized of Tor and Spin Gunds. Lohani's grandfather was in fact Ibrahim Lodhi who was the son of Shah Hussain. Who was Shah Hussain, where he came from, and how did he appear on the scene. Let us discuss it in detail but before this, something in brief about the Pathans.

Who are Pushtuns, Afghans or Pathans? Are Pushtuns Aryans, Saam-Un Nasal or Bani-Israeli? Different views have been advanced by both Western and local writers, historians, researchers and scholars. Each of the view in its place is strong but conflicting as well. A bulk of scholars agree on the score that Pushtuns (or Afghans) are a mixed blend of Aryans, Greeks, Sythians, Parthians and all those tribes who invaded the territories of the erst while Gandhara comprising now Afghanistan, NWFP and some parts of Punjab. For the present, I would give importance to the Pakhtun genealogies available on record, leading to the Israelite view. The genealogical tables due to ill fate, are missing in respect of Aryan School of thought, though it advocates equal claim to present their own strong grounds. The main source of the available pedigree tables is 'Makhzan-i-Afghani' written by Nematullah Haravi, a scribe in the court of Mughal Emperor Jehangir and probably completed about A.D. 1612. It describes that Afghans

are one of the lost ten tribes who escaped from the captivity of Bakhunnasr and took shelter in Ghor, Afghanistan

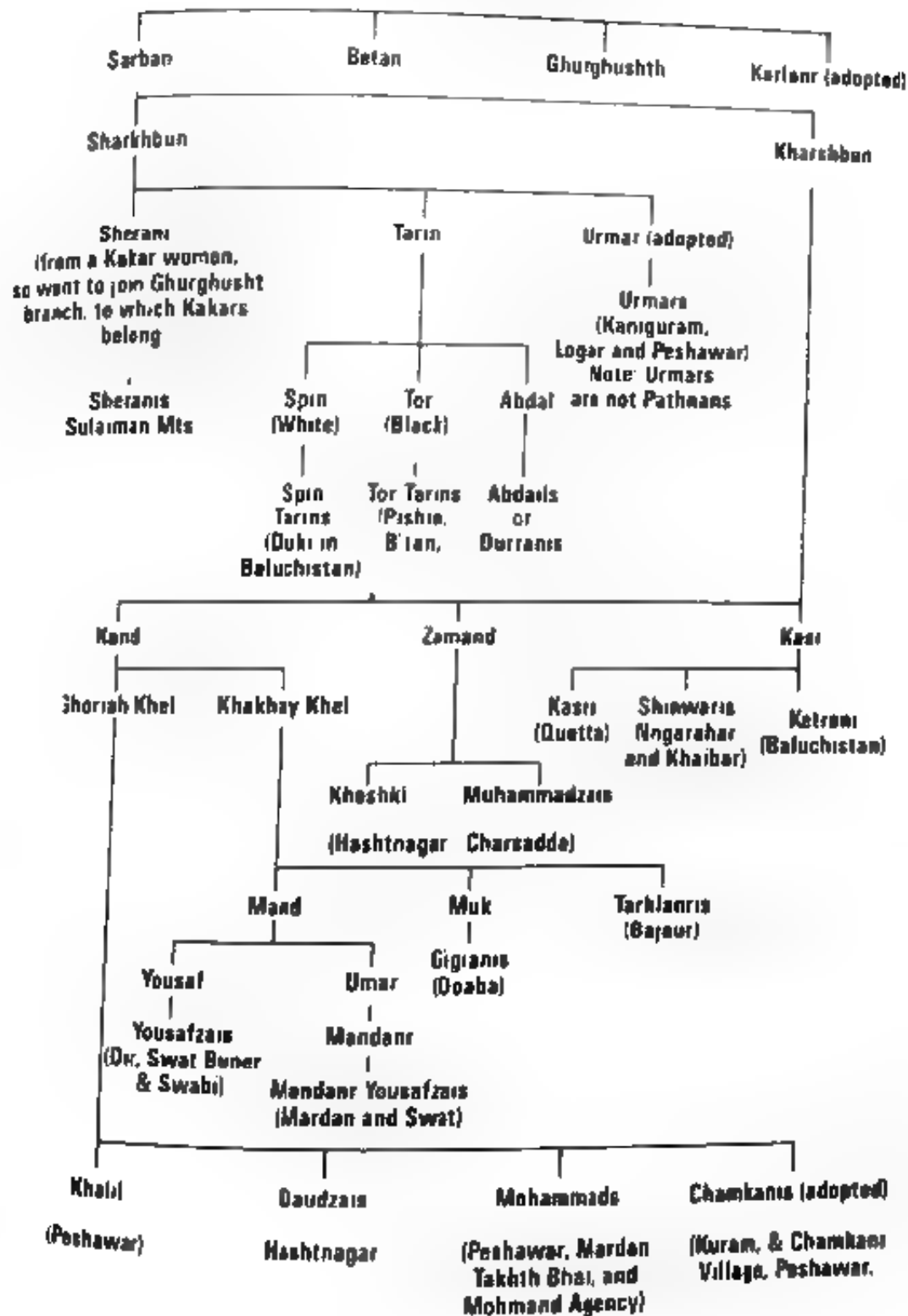
Afghans also claim to be the progeny of Khalid Bin al-Walid, a renowned Islamic Warrior and the most famous of the Prophet's Ansars (companions) and the first great Arab conqueror. He belonged to the tribe of the descendants of Afghans, resident near Mecca. All other Muslim tradition states him to have been an Arab of the Makhsum family of the Prophet's tribe of Quraish. The story of Pushtun conversion to Islam, as the scribe puts, is as follows:

"On conversion to Islam, while the Prophet was still alive and before Khalid's conquest of Syria and Iraq Khalid either proceeded in person or sent a letter, to his kinsmen of the Banu Israel settled in Ghor, to bring them tidings of the new faith and an invitation to join the Prophet's standard. There resulted a deputation of number of representatives of the Afghans of Ghor, led by one Qais which proceeded to meet the Prophet at Madina. Qais is said to be descended from Saul in the thirty-seventh generation."

This Qais and his comrades then waged war most gallantly on the Prophet's behalf. The chronicle proceeds:

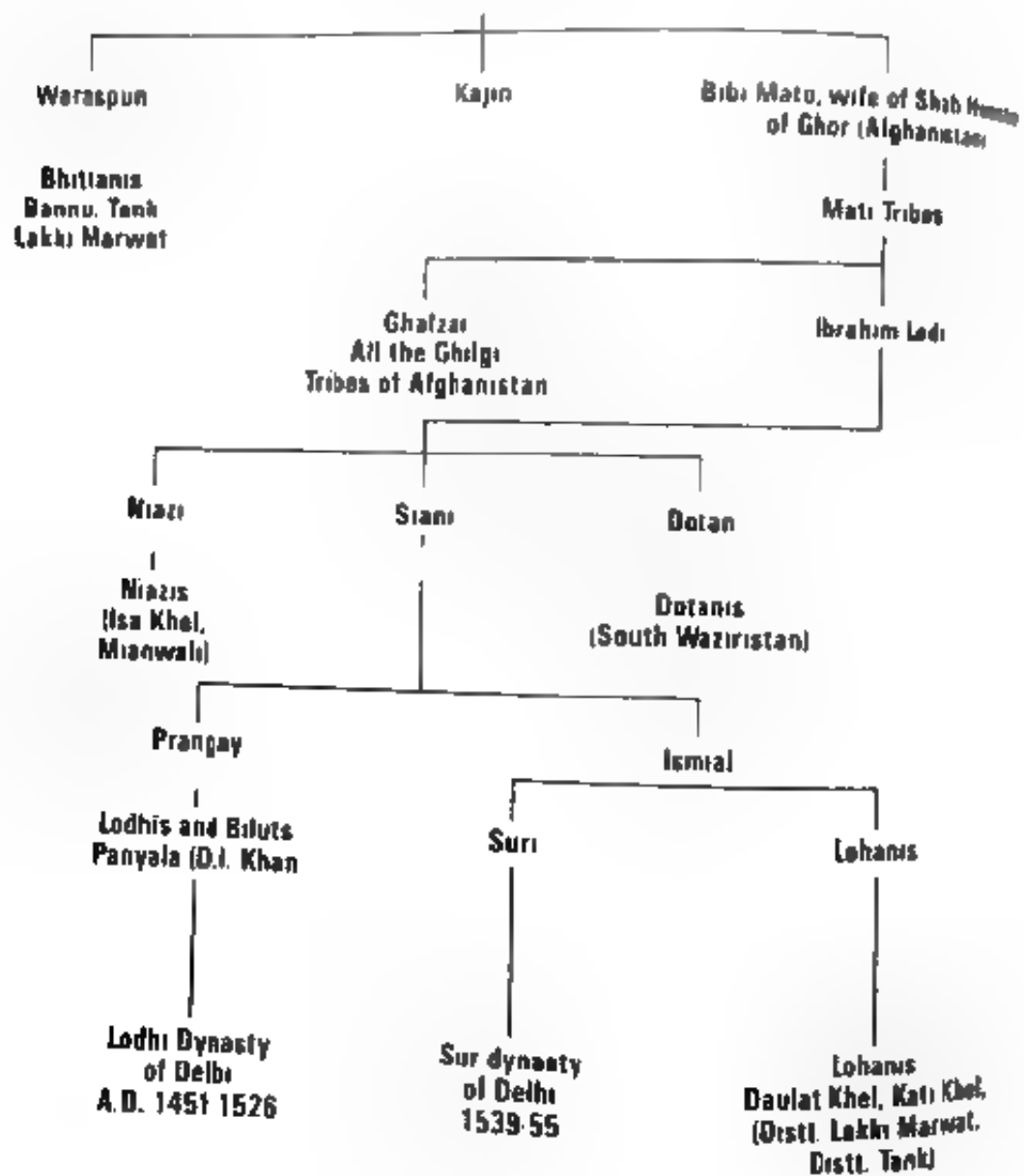
"The Prophet lavished all sorts of blessings upon them and having ascertained the name of each individual, and remarked that Qais was Hebrew name, whereas they themselves were Arabs, he gave Qais the name of Abdur Rashid and observed further to the rest that, they being the posterity of Malik, it was quite proper and just that they should be called Malik, likewise...and the Prophet predicted that God would make the issues of Qais so numerous that they would outlive all other people, that their attachment to the Faith would in strength be like the wood upon which they lay the nail when constructing a ship which seamen call 'batkhan.' On this account he

DAIS ABDUL RASHID



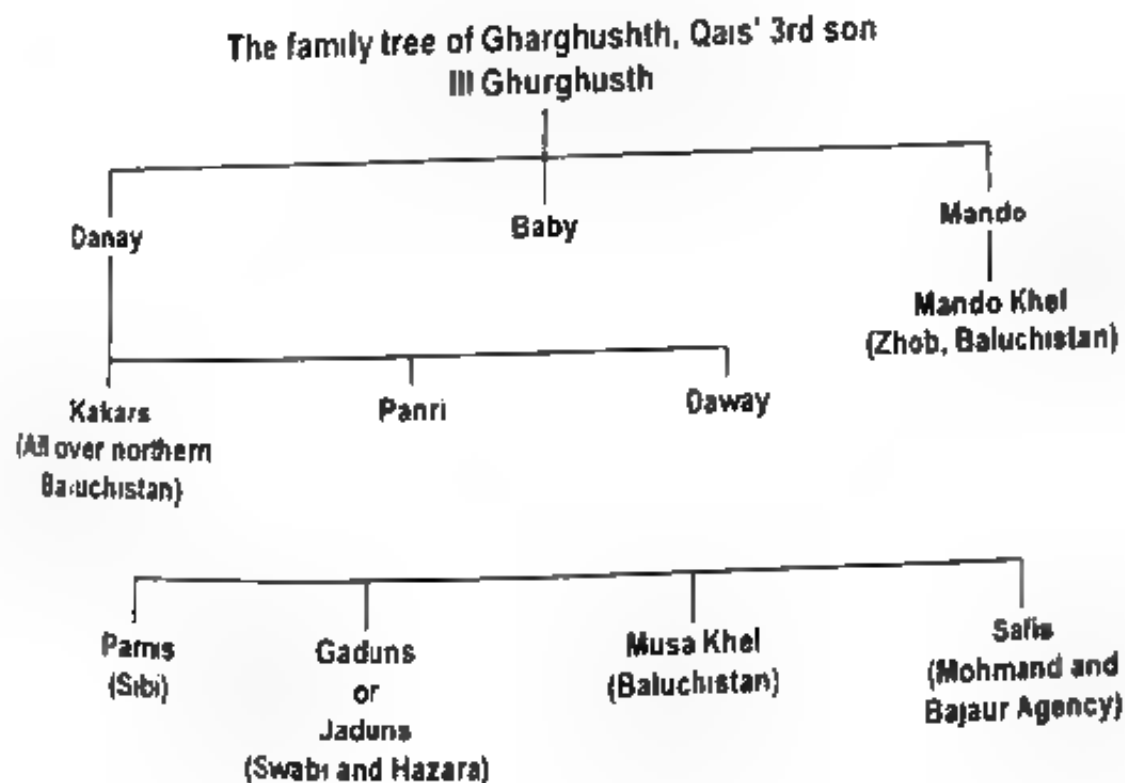
The Family tree of Betan, Qais' Second son

II Betan (or Bet)



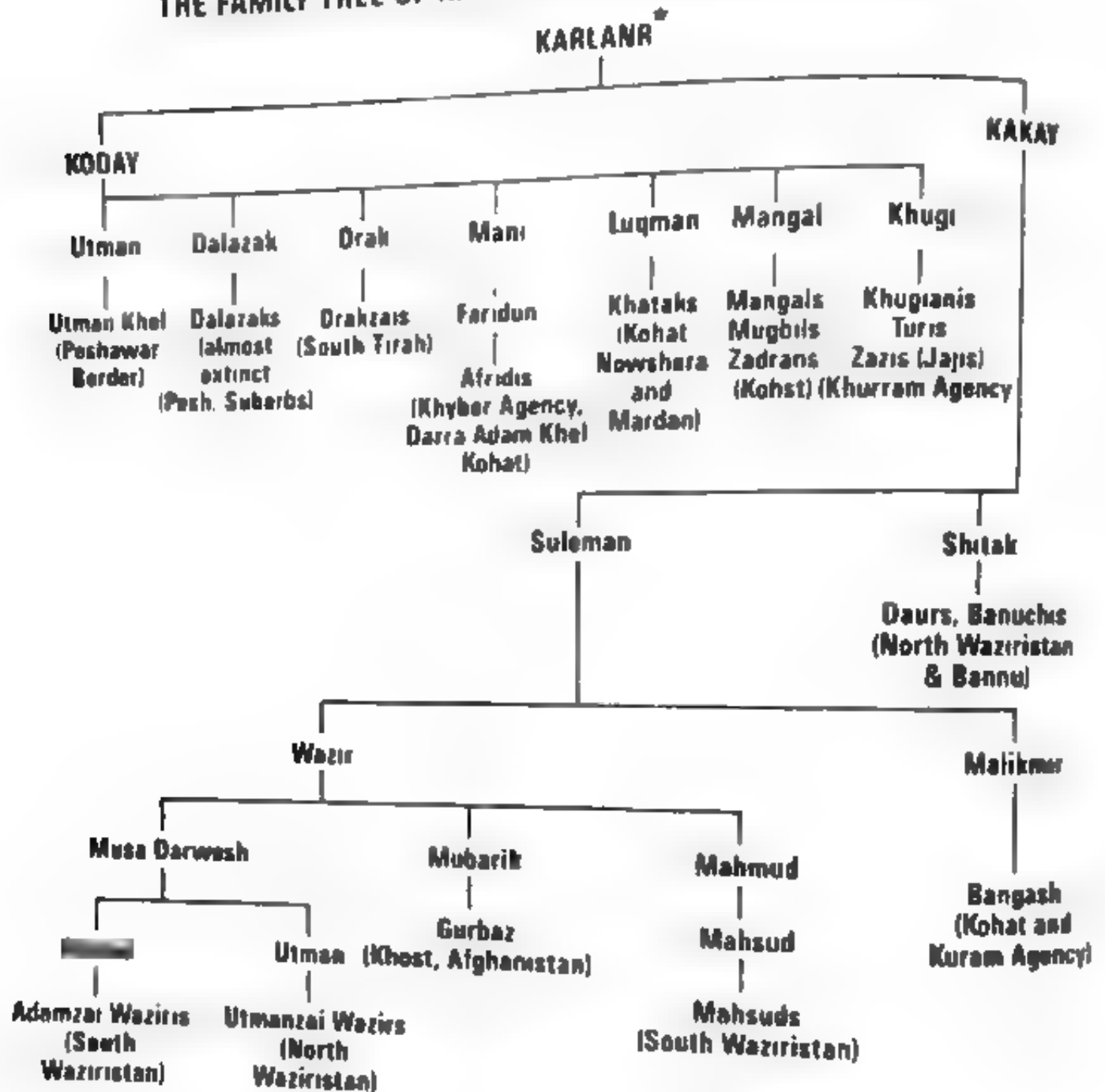
The tree shows that the only tribe descended in the male line from Betan is the Bhitannis, a well known but small congregation on the eastern flank of Wazir and Mahsud country where the hills drop to the plains of Bannu and the Derajat. All the rest and they include the largest Pashtu speaking tribe of all, the Ghuljis, and also the progenitors of two Pathan dynasties in Delhi, the Lodhis (A.D. 1151 1526) and the Surs (A.D. 1539 1555) are said to be descended through the female line.

The family tree of Ghurghushth, Qais's third son is as follows:-



Source * Olaf Caroe

THE FAMILY TREE OF KARLNR, QAIS, 4TH SON (ADOPTED)



Source:- *Olaf Caroe.

WHO ARE GHORIS

Ghoris are believed to be descendants of Afghana son of Arma, and Asif son of Barkha respectively. Barkha and Arma were sons of Malik Talut (or Saul). Talut was a Palestinian king who was descendant of the Prophet Yaqub (mercy be upon him). The genealogies available on the subject indicate that the descendants of Arma are Qaisis while those of Barkha are called Ghoris. There is an indication that the word 'Afghan' was first used with the names of some of the Ghoris rulers like Amir Mohammad Suri. This is the proof that Suri and Ghoris Afghans are in fact one stock.

"Khurshedi Jahan" and "Ibn Asir" tell us that Ghoris first inhabited the valley of Ghor near Palestine, their name hence Ghoris. The well known Moorish traveller Ibn Batuta writes in his 'Safar Nama' that Ghoris and Suris are in fact one and the same tribe known as 'AL-GHORIA' having relevance with Syria. According to Philip K. Hitti the original name of Syria was 'SUR' and its inhabitants were Surs. Places of similar name were also existing in Egypt, Iraq and Iran which were inhabited by Bani Israel. It would therefore not be wrong to suggest that the words 'SUR' and 'Ghor' now existing in Afghanistan are the territories that existed in that part of the Middle East and their inhabitants were in fact those who dwelt initially in Palestine and Syria. The concentration of both sub tribes of Ghoris viz. Balasabani and Qaisi in one and the same territory (Ghor) and the conformity of their customs, traditions, habits, norms, dispositions, language etc which stand unaffected by vicissitudes of time, bear testimony to the fact that Ghoris of Afghanistan and those of Palestine, Iraq and Syria are in fact one and the same stock.

Mohammad Hotak Ghalzai, the author of 'Pata Khazana' writes that Ghoris are inhabitants of Ghor, Balishtan and East Afghanistan from times immemorial and their mother tongue was Pashto. Sir Olaf Caroe says that Ghoris are basically Tajiks. Some Afghan historiographers believe them to be of Turkish origin.

Ghor is a mountainous Western range of Koh Hindu Kush circumventing the belt between Herat, Farah, and Hazarat to which Kabul, Qandahar and Ghazni could conveniently be added. Afghan histographers maintain that people inhabiting Ghor (called Ghoris on the analogy of Ghor) are in fact, the modern Afghans or Pushtuns (or Pukhtuns) or Pathans. The traces of Pushtu language and Pushtun have first become available from this belt. The 'Pathan' is in point of fact, an Indian appellation.

WHO ARE MARWATS

If the Ghor blood has by now become identified, then it is easy to trace Marwats.

Ghoris maintained their dominion in these mountainous regions until the time of Mahmud of Ghazni near four centuries after the rise of the Prophet Mohamunad (P.B.U.H). In the time of Mahmud of Ghazni, Ghor acted as a tributary state of Ghazni (Darbar). According to 'Minhaj ul Siraj' Amir Shansab, the first ruler of Ghor appeared before the 4th Caliph Hazrat Ali at Kofa (Iraq) and accepted Islam who out of pleasure allotted him the Kingdom of Ghor in Afghanistan after which followed the story of conversion to Islam.

During the reign of the Umayyad Caliph, Khalid bin Abdul Malik (66 Hij, 685 A.D.) the kingdom of Ghor rested with Jalal-ud Din Hassan and Jamal ud Din Hussain, sons of Shah Behram Ghor. Hajjaj Bin Yousaf made several forays over Ghor and after a few bloody wars overpowered their small kingdom. It was here that Shah Hussain (Jamal ud Din's grand-son) makes his name shine in the history of Marwats. His was the same family which many centuries later (A.D. 1192) conquered Northern India for Islam defeating Prithwi Raj. Shah Hussain, either out of fear of Hajjaj's attack or disgusted with certain transactions of his father, left his home and wandered eastward till he met Sheikh Betan in the mountains of Takht-i-Suleman. Betan had attained the degree of saintship by his devotion and austerity, hence reputed as Sheikh Bet or 'Bet Neeka'. God almighty presented him

with sons and with a daughter called Bibi Mato of immense beauty Shah Hussain was a handsome youth of hardly 20 years and was highly pious. In Caroe's language, the para proceeds thus,

"The marks of felicity being engrossed on Hussain's forehead, Shaikh Betan allowed him to reside among his tribes, made him his friend, and evinced paternal affection towards him. Hussain would not occupy himself with worldly affairs, but gave himself up to devotion, austerity and reading the Quran; by his integrity and prudence, everything was well administered"

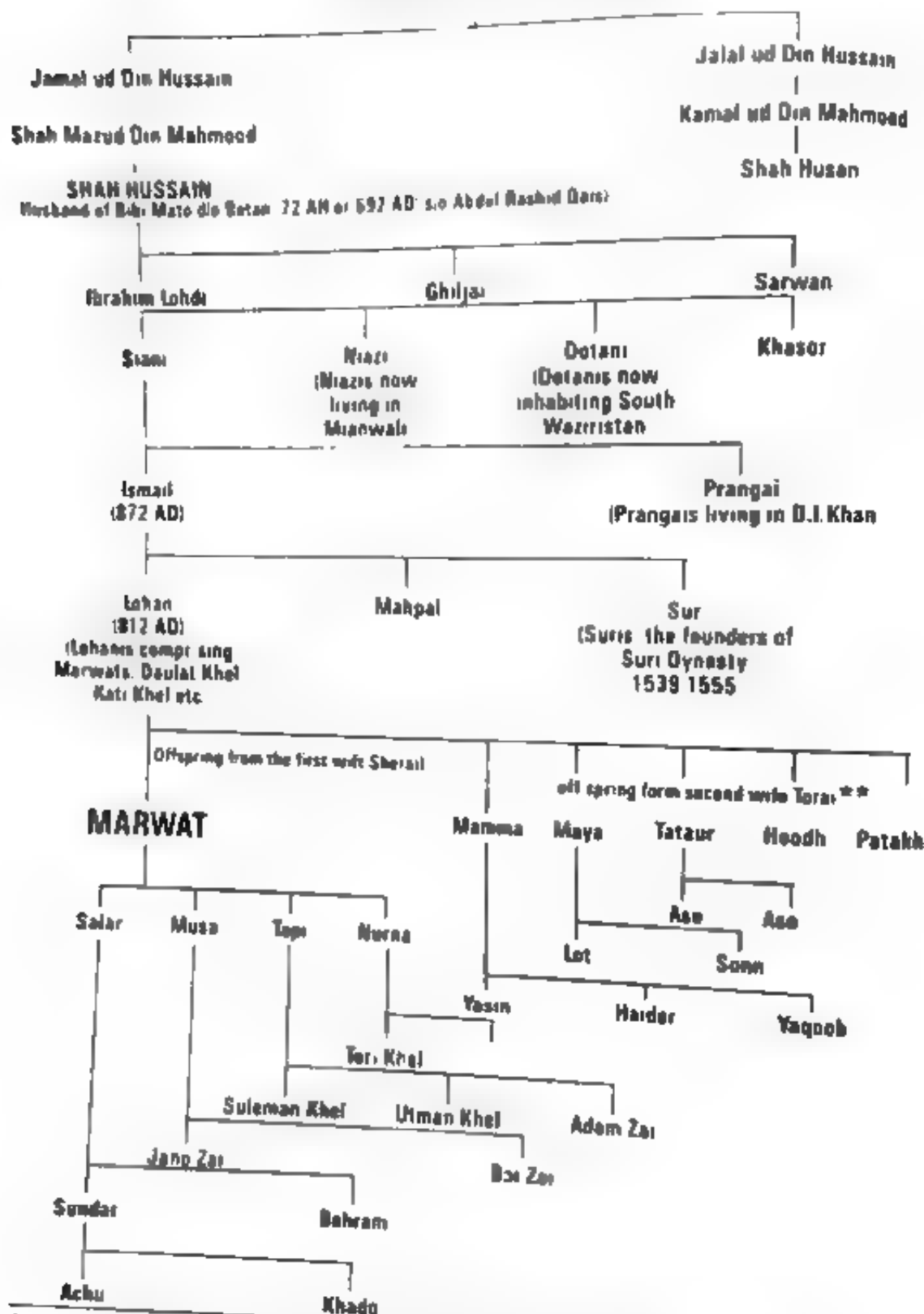
Bet was at last tempted to give his daughter's hand (Bibi Mato) into his (Shah Hussain). Gilgis, (or Khilgis), Lodhis Sarwanis, Lohanis, Dotanis, Niazis and Marwats etc are all the offspring of this wedlock and are called 'Mati Afghans'.

Marwats thus stand to be Turko-Iranians from father's side (Shah Hussain) as well as on the analogy of the above mentioned Afghanistan territories which were earlier parts of Iran. They also claim to be Israelite Afghans from mother's side (Bibi Mato). They should have as such equal claim of Bani Israili blood from both of their parents one that their progenitor Shah Hussain hailed from Ghor tribe which is said to be one of the lost ten Israelite tribes finding shelter in Ghor Afghanistan and second, that their mother was Betan's daughter who was a Qaisi Afghan. Consensus of opinion also agree that they are a mixed blend of Israelite-Aryan blood. Their nearest pedigree identifies them as Lohanis from their father's side, Lodhis from their grandfather and Qaisis from their mother's side (Bibi Mato). That is why the old Marwats call themselves as Lowanri (i.e. Lohani) Afghans.

Following is their genealogical chart (*Shajra Nasab*) followed by each son of Marwat

The Genealogical Table of Shah Bahram Whose great grandson Shah Hussain married Bibi Mato, daughter of Betan who was the son of Abdul Rashid Qais, the companion of the Holy Prophet

Shah Bahram
(King of Ghor Afghanistan)

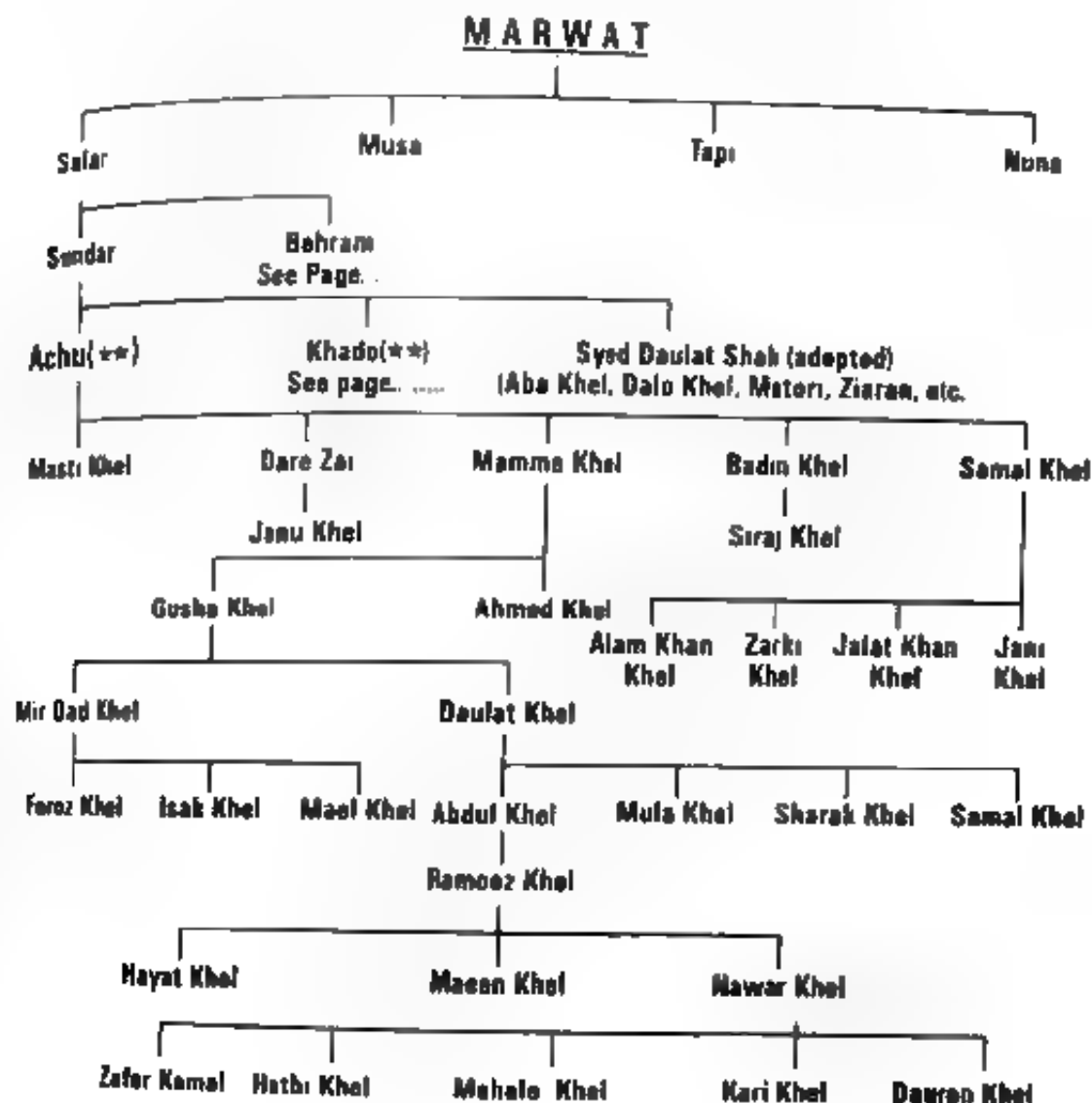


* Gazetteer of N.W.F.P. compiled by Lieut Col. A. C. E. Hornes vol. III page 1378 Ed 1887
 ** Hayat Afghani by Mohammad Hayat Khan Page 558 Ed 1867

Note The present day Sarfullah family (Khan Khel, Akshai Khan Begu Khel & Amwar Kamal Khan Meena Khel) belong to the Salar Branch of the Marwats as reflected in their respective pedigree Tables A

Marwat had 4 sons namely Salar, Musa, Tapi and Nuna. Following is the offspring of Salar followed by each son of Marwat, turn by turn.

The Genealogical Table of the offspring of Salar, the first son of Marwat. *

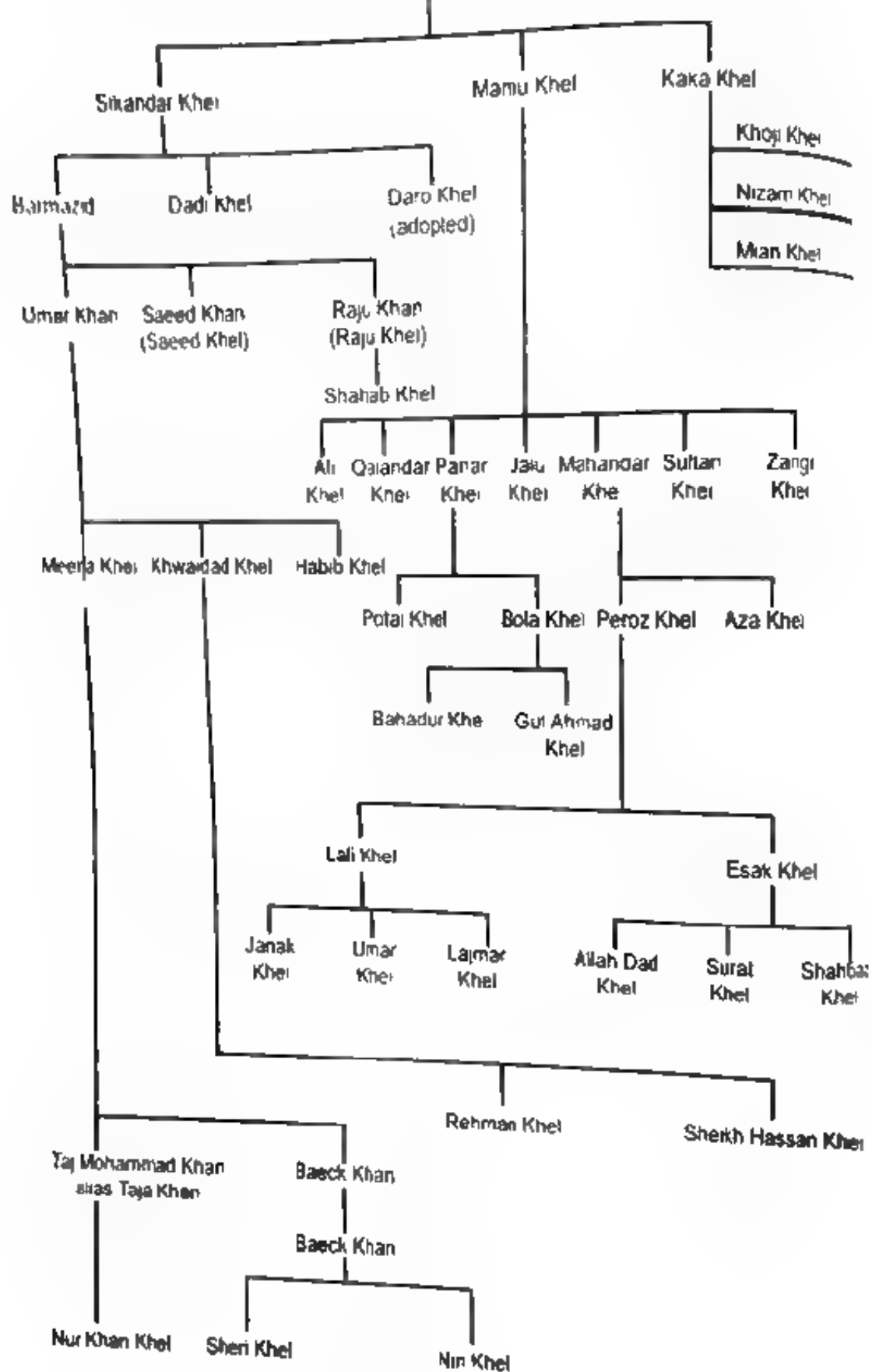


* No authentic historical record is available to prove as to who was the first son of Marwat, yet due to the largest number of Salar's offspring, I have put the order as given. In my opinion, the researchers of today, also agree on this table.

** Achu Khel and Khado Khel together with Daulat Khel (Abba Shahood) are know as "Drey Plari".

The Genealogical Table of Khado S/o Sundar S/o Salar S/o Marwat

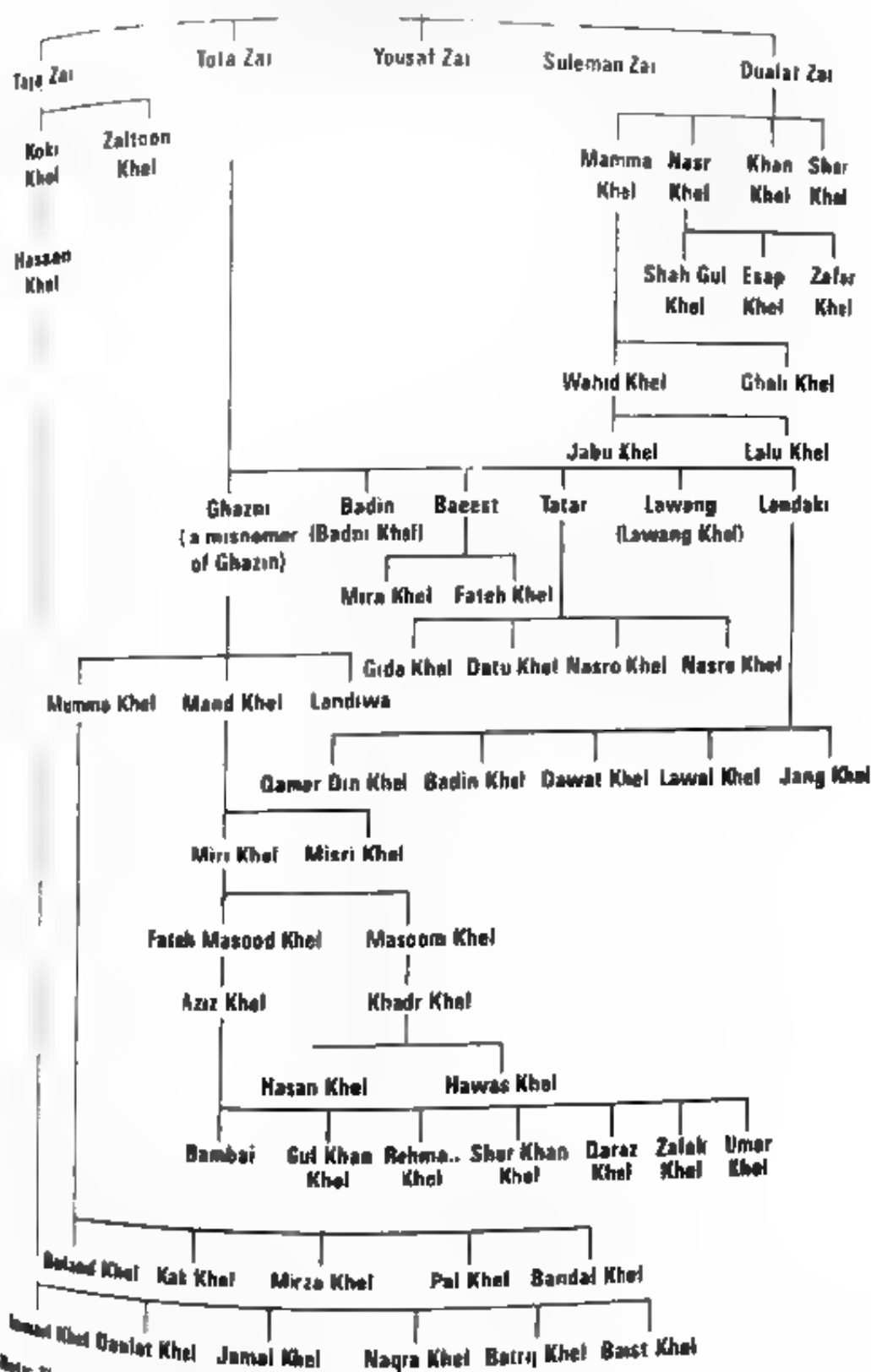
K H A D O



The Preceding Pedigree was all about SUNDAR Branch of the Marwats
Following is the pedigree of Behram Branch

The Genealogical Table of Behram S/o Salar S/o Marwat

B E H R A M



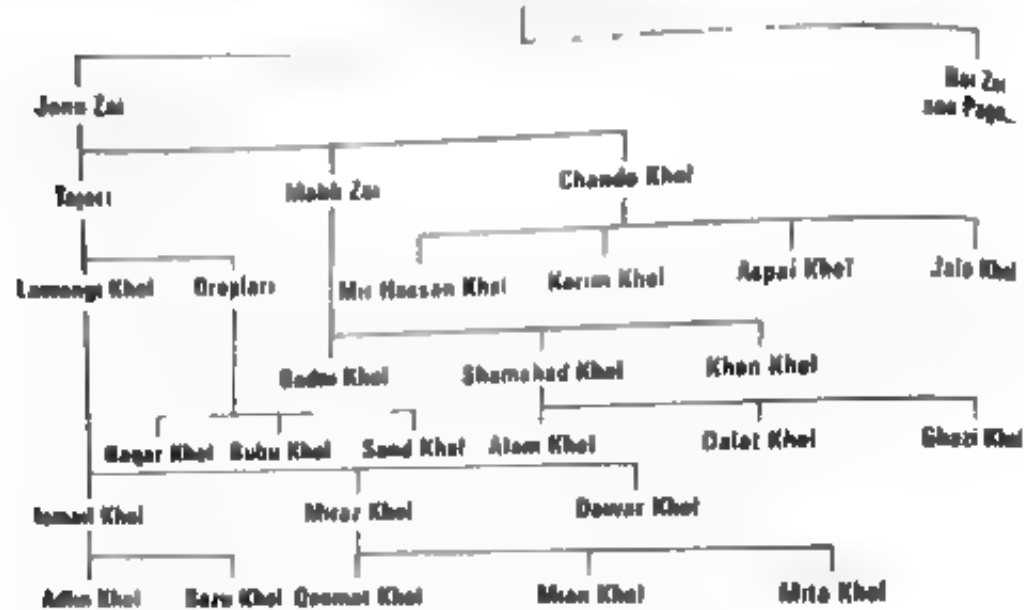
Note: The present day Saifullah family viz Namayoon Saifullah, Salim Saifullah, Anwar Saifullah etc belong to Tatar branch of Behram Kori.

The foregoing pedigree description was about the progeny of Salar the, the first son of Marwat. Now about the second son of Marwat, Musa from whom are descended

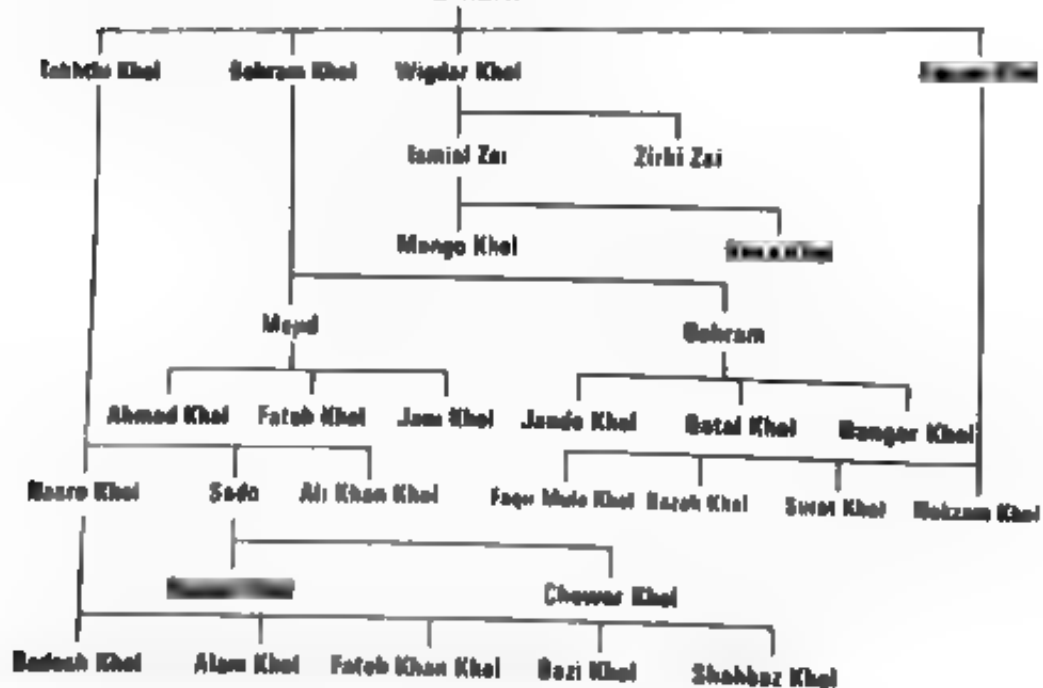
MUSA KHEL

The Second main branch of the Marwat is known as Musa Khel. Their famous branches are Takhti Khel, Patani, Mangal, Tajeri, Chandu Khel and Behram Khel etc. They live around Sarai Naurang. They are peaceful and not given to Politics. The following is their pedigree

MUSA



SAIZAI



Note: Makhin Tajeri is a famous Poet, belonging to Musa Khel clan of Marwat.

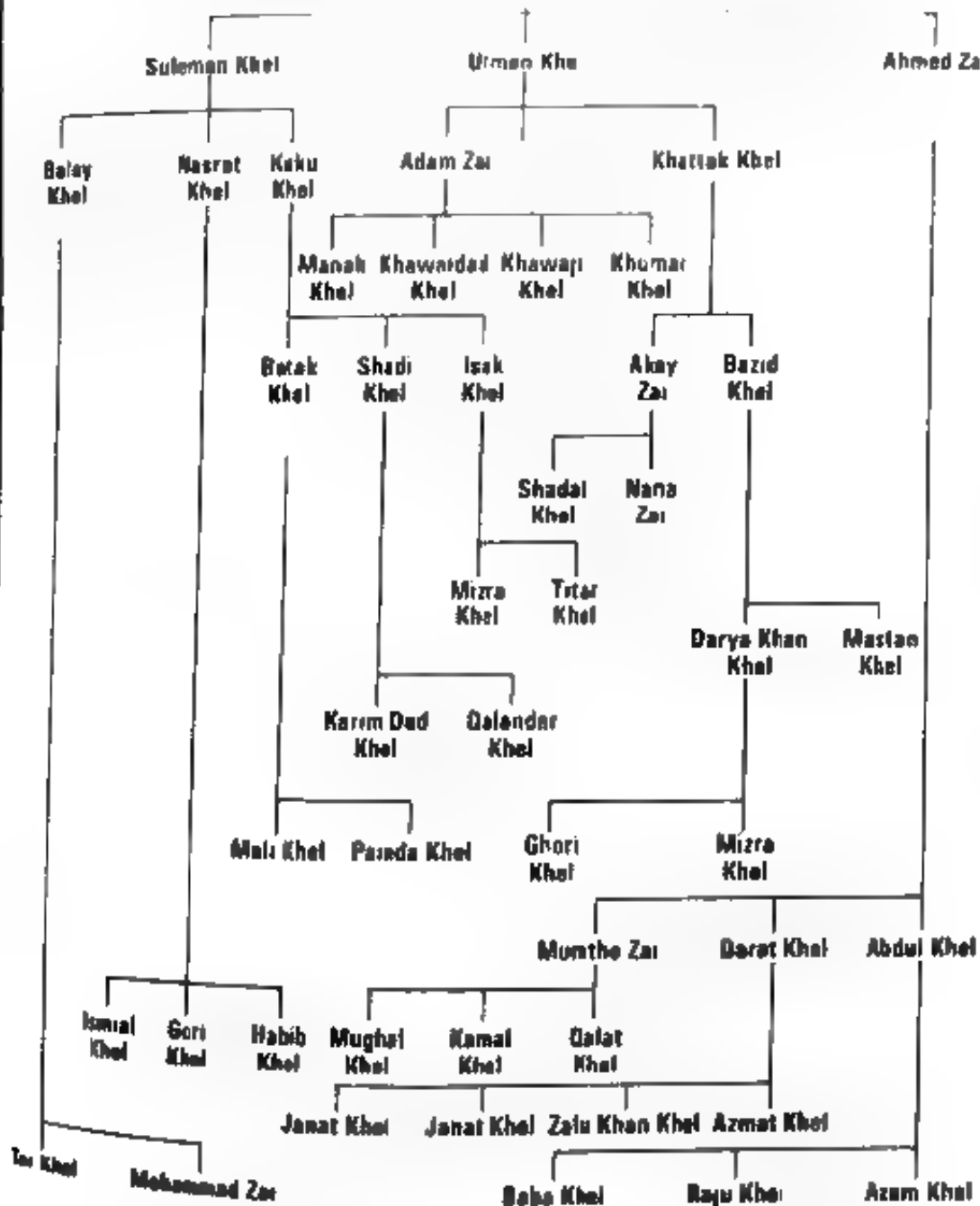
T A P I

Being the third son of Marwat, Tapi is the third main branch of the Marwats residing near the western border of the district Lakki Marwat adjoining the tribal area of North Waziristan. The main factions are Uman Khel, Sulaman Khel, Ahmedies, Adamies, Baist Khel and Mirza Khel etc. The leading family of the Nawabs of Wala belongs to the Mirza Khel Class. The family was founded by Nawab Muralai Khan. His son Nawab Zafar Khan was a member of the Provincial Legislative Assembly. Presently in the clan Nawab Sher Ali Jang is a prominent notable besides being a versatile Urdu poet. Other prominent members of the clan are Salim Dil Khan (Former Vice Chancellor of the Gomal University D I Khan and presently judge of the Peshawar High Court) & Kalim Dil Khan etc.

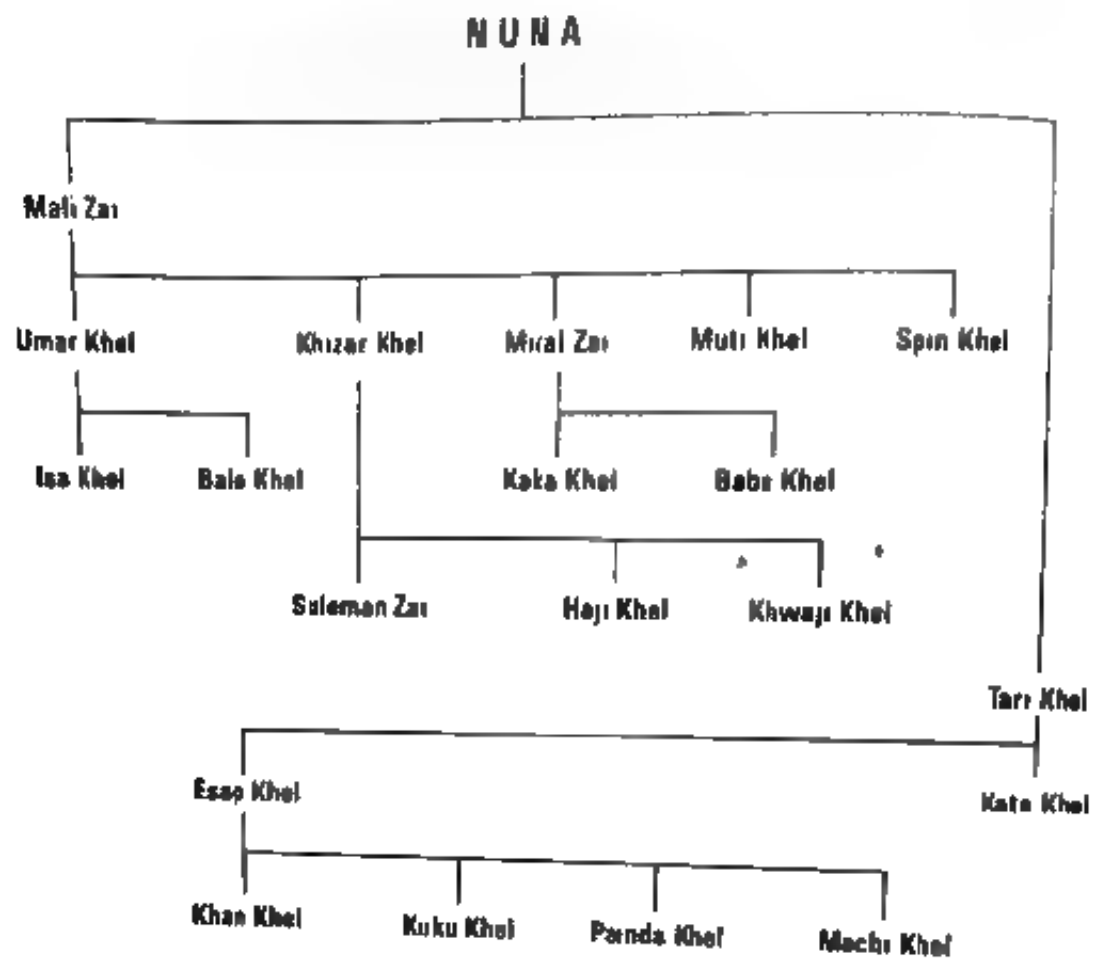
Following is the genealogical table of Tapi, the 3rd son of Marwat:

The Genealogical Table of Tapi, the third son of Marwats

T A P I



The Genealogical Table of Nuna, the fourth son of Marwa



ORIGINAL ABODE OF MARWATS

As discussed briefly in the prologue, Ghor in Afghanistan was the place initially inhabited by Ghiljis, Lodhis, Sarwanis (like other Afghan tribes) and of course the Marwats for that matter. They gradually descended from Ghor to Katawaz (South of Ghazni) where they settled in about 20 villages collectively known as Marwat-Garhai (مرودت کهری). They subsequently came down to Wana in South Waziristan in the first half of the 15th century, probably in the year 1451. Sultan Bahlo Shahu Khel reigned over Ghor Dominion at that time.

EXODUS FROM KATAWAZ

Migrations in history have always taken place on account of economic compulsions. Such migrations have ordinarily been peaceful. The migration of the Marwats from Katawaz to Wana however was incidental and traumatic, like that of Helen of Troy. It happened that a girl named "Wasila" of Suleman Khel (Ghilji tribe) eloped with her servant. Apprehending danger, Wasila and her paramour sought shelter with the Marwats. As is usual with every Pathan tribe, the Marwats came to protect them from their foes and refused point-blank to hand over the couple. This provoked the Suleman Khel Ghiljis to attack the Marwats, who at that time were better known as Lohanis. The Suleman Khels were defeated. The defeat jolted the Suleman Khels heavily who girded up their loins for a second war. This time the battle got many a person immersed in blood on both sides. Suleman Khels being in legion, defeated Lohanis in which the couple was also killed. Perceiving their bleak future in Katawaz, they came down to the valley of Makin in South Waziristan. The tribe now was bifurcated into Kat; Khel, Yaqoob Khel, and Tatoor etc. They found the valley of Makin congenial to them and their cattle, and there they rehabilitated themselves with time. Makin is a vast mountainous area with a small bazar 5/6 km across Razmak in South Waziristan. A mountain in the

* *Gazetteer of the Dera Ismail Khan District 1883-1884, p.26.*

name of *Marwatai Ghar* (Marwati mountain) still exists in Masud area near Makin (South Waziristan). During the migration from Katawaz the Dotani tribe also accompanied the Marwats to Makin where they still have their abodes. Further downwards the Gomal valley was beforehand inhabited by Prangis, Niazis, Suranis and Sarwanis. It is said that Ibn Batuta visited the area in 1333 AD. He writes in his '*Safar Nama*' as follows "*When I approached Gomal Valley through Bayeen Pass, I saw that the valley was occupied by Suris and Sarwanis*"

Tank was later on occupied by Prangis while Niazis occupied the surroundings of Tank. Lohanis had spread their cattle into the valley of Suleman Khel and even down terrains up to the Indus River. These cattle would most often be lifted by their cousins tented adjacent to them i.e. Niazis, Prangis and Suranis. At last Lohanis under the leadership of Shahbaz Khan, better known as Zaman Khan Kati Khel (son of Qatal Khan Kati Khel, the then ruler of Oressa and Bengal) took a firm decision to attack Niazis and Prangis in 1556 and effected their exodus from the area. Niazis were pushed down across the 'Tang Dara' where they had already built village Issa Khel (now in Punjab) at the bank of river Kurram. The Prangis got settled in Punjab. Similarly Suris also were pushed down towards Punjab. The Lohani Marwats thus became the sole possessors and owners of the Gomal valley and barren plains (Daman). Maj R.T.L. Ridgway writes that the area of Tank (D.I.Khan) was inhabited by Lohani Marwats during the first half of 16th Century A.D. and these were the last days of King Akbar's rule. D.I.Khan thus came under the occupation of the Marwats in 1556. A saint of Marwat origin known as Aba Shaheed Daulat Khel (being the grandfather of Aba Khel and Dalu Kehl) is buried somewhere on the south of the road leading from Tank to D.I.Khan, meaning thereby that this land was under the possession of the Marwats in the past.

* *Ibni Batuta "Travels in Asia & Africa" Routledge and Kegan Paul, London, 1883-84*

^ *Gazetteer of D.I.Khan District (1883-84), P.26*

The Marwats divided the lands of Tank into 4 portions as follows:

1. Marwats ... One share (they had by then attained a separate entity)
2. Yaqoob Khel, Haidar Khel and Daulat Khel etc.....One share.
3. Maya Khel.....One share and
4. Tatoor Khel..... One share

Daulat Khel, Kati Khel (Nawab of Tank family) and Haidar Khel got themselves settled in Tank while Yaqoob Khel were settled at Dabara, a town near Tank city. Tatoor Khel were settled at Tatoor (near Tank). Maya Khel and Marwats gave their lands on lease to Daulat Khel because they by that time had not migrated in toto. As soon as Wana was occupied by Wazirs and Masoods in the 2nd half of 16th Century, the Marwat days at Makin got numbered. As a consequence, the Marwats came permanently to Tank. The original abode of Marwats i.e. Makin is now in the possession of Masoods in South Waziristan Agency.

As soon as the Marwats migrated to Tank in-toto, they demanded return of their lands given on lease to Daulat Khel and Kati Khel tribes. The later refused to do so. This compelled the Marwats to draw daggers at them, and after a few skirmishes at last defeated the enemies. Another battle was fought between the two sides in 1601 on the soil of Tank which also claimed lives of many warriors on both sides. The Marwats could not withstand this time and were as a result pushed to Baeen (Baeen Pass). The story of Marwat migration which began from Katawaz in Afghanistan thus ends at Tank (D.I. Khan) and then at Baeen near Pezu. But the story was not over. It had further turnings stored for the future.

POSSESSION OF LAKKI THALL BY MARWATS

The stay of the Marwats at Baen and Pezu brought them in confrontation with sub-tribes of Niazis namely Sarhang, Mahsar Masani, Hardar Khel and Michen Khel who were already settled in the Thall area. The rift created amongst the two was over the distribution of agricultural lands. Niazis had occupied this portion of land as a result of their exodus from Lank in 1716 and had got themselves settled at Fisanpoor, Pahar Khel Thall and Latham (the area between Gambula river and Gambula village). They (Niazis) camped and dwell in this comparatively fertile part for about 10 years. At last difference erupted between them over the lands which subsequently attracted the Marwats to attack them under the banner of Qatal Khan Musa Khel, Mina Khan Sikandar Khel and Gulam Khan Titar Khel. A renowned Niazi elder of Sarhang subtribe, Malik Madt Khan was killed in the battle. This puffed off the air from Sarhang Niazis who thus were pushed across Dara Tang to Isa Khel but Michen Khel remained cling to their lands, and are retaining their possessions to date.

The Michen Khel are Sarhang Niazis who descended from a saint called 'Michen Baba'. They are considered holy amongst the Marwats and are reputed to possess charms against snake bites. The tomb lying on the bank of the Kurram River near Lakki is of famous Haji Murid, a descendant of Michen and is known to be a saint of great repute amongst the Marwats. Michen himself is buried at Wana in Wazir Hills of South Waziristan and is visited as a sacred shrine by Marwats.

DISTRIBUTION OF LANDS BY MARWATS

The Marwats distributed the cultivable lands of Niazis into 3 parts.

1. Sundar Khel, 1
2. Musa Khel, 1
3. Nuna Khel, 1

This division was made for the 4 sons of Marwat, namely Sundar (Marwat's grandson), Nuna, Tap and Musa. Some lands were given to Pirs, Sayeds, Qaraishis and religious scholars. Later during the reign of Taimur Shah Abdali (c. 1793) (Ahmad Shah Abdali's son), the distribution of lands was rearranged as follows:

- | | | | |
|----|--|---|-----------------------------------|
| A. | Musa Khel & Nuna Khel | 1 | (Occupying Western part of Thall) |
| B. | Behram Khel | 1 | (Occupying central part of Thall) |
| C. | Dreplari (i.e. Khado Khel, Achu Khel & Aba Shaheed Khel) | 1 | (Occupying eastern part of Thall) |

The Marwats thus got more than what they expected. This not only made good their losses in early wars but chances of disputes with Kati Khel Lohanis were also minimised. Not only this, they buried the hatchet with them for good and a time came when the Marwats stood shoulder to shoulder with Daulat Khel and Kati Khel in battles against Gandapurs.

Lakki was earlier called by the name of 'Thall Daman', which means an open sandy plain. Niazi had erected their hamlets in the northern bank of Gambula (Ehsanpur) near the wells (which exist to date) as well as Pahar Khel Thall. With the exodus of Niazis, the Marwats first occupied their lands, and then established settlements across Gambula (the present Ehsanpur) with Michen Khel Niazis. There they built a small fort which later in 1845 was occupied by a Sikh Dewan, Fateh Khan Tiwana with the connivance of Nawaz Khan Begu Khel. The fort was built by Muna Khan Sikandar Khel with the assistance of his co-tribes namely Khoedad Khel and Saeed Khel. The fort with the passage of time turned into central city of Thall and was popularised as "*Sikandar Khel Mela*". After the fort was seized by the forces of Dera Nawab in 1845, they advanced to capture this *Mela* but

were bravely repulsed by the Marwats. This finds mention in the following Marwat Kasi:

شہاباش دی چونو ے پتہ دلیل باند
شاغلتوب نھرے ے راغلے ترمیرے

"The wisdom shown by the people of Chonda 'is worthy of praise

The news of their bravery spread all around to amaze us."

The Marwats came to Lakki Thall in the last days of Emperor Akbar the Great i.e. sometime in 1602. During this period, they remained outside the sway of Mughal Empire. It was during the Emperor Aurang Zeb's reign when his son, Bahadar Shah visited Marwat area for securing tribute, but it is said that he gave more in return to the Marwats in the form of prizes than what he had exacted from them. In 1738, Nadir Shah visited Bannu in order to sack Delhi. He carried Marwat Lashkar along with him which consisted of some of the leading Marwat elders. In return, he granted revenue exemption on Marwat lands. After the death of Nadir Shah, when Ahmad Shah Abdali intended to curb Sikh Marhatta riots in 1761, an escort of 240 horsemen accompanied him under the headmanship of a Marwat elder Begu Khan (from whom descended Begu Khel). This Lashkar (army) of the Marwats fought Marhattas in the battle of Panipat and also fought Sikhs in the Punjab. As a reward, Ahmad Shah Abdali awarded him (Begu Khan) an appreciation certificate and also exempted the whole Marwat area from all kinds of land revenues.

RUPTURE BEGINS

According to "Khurshed-i-Jehan", Malik Mehr Khan was the Malik and Khan of the Marwats at the time when the Tahsil of Lakki was under their control. He was descendant of Behram Kor of the

* A small village near Patru



River NARA
near village Dalo Khel.



Been valley where Nawaz Khan
was building a fortress



The place where the fortress of Gaurang was situated



Site of the Nala (small rivulet) at Lagharhwa where
Sikh General Manak Rai with
support of 'Spin Gundis' defeated Sardar Abizar of 'Tor gund'.

Marwat clan Allah Dad Khan and Jabbar Khan of Achu Khel clan, Mina Khan of Sikandar Khel clan, Gulam Khan of Titar Khel and Qatal Khan of Musa Khel clan were Maliks of the 2nd grade. Mehr Khan's father namely Khawas Khan Lohani (born in 1515) was a senior minister (Field Marshal) in the court of Sher Shah Suri who awarded him the title of *Amirul Umara*. His real name was Sahib Khan. Due to his gallantry, bravery and outrageous disposition, he earned the name of 'Khawas Khan'. It is said that he was '*Rustam*' of his time because of his bravery, virility and expertise in the field of war affairs. He was also known by the name of "Khatim" in generosity. He was however killed by Sultan Islam Shah -reportedly due to some misunderstanding. He lies buried in the side of Lal Darwesh of Dehli and his tomb is known by the name of 'saint Khawas Khan'. Mehr Khan, the then Khan of Marwats, was the son of this great man. The institution of 'Khanism' then came into the lap of his offspring, namely Sipahi Khan, Asghar Khan, Sikandar Khan, Gul Khan and Nur Khan. Sikandar Khan Meena Khel had the authority to levy tax over Lakki Bazar. This was rather disapproved by Salar Khan s/o Maidad Khan (or Miandad Khan). His brothers Ismat Khan and Ghani Khan accordingly drew daggers upon Sikandar Khan. The battle left Salar Khan and his coteries killed in the war. This event sowed the seed of division amongst the Marwats. The scramble for 'Khanism' amongst them itself brought cleavages in the centuries-old edifice of the tribe.

Later in 1802, Malik Gulrang Khan Maidad Khel (or Miandad Khel) of Tapa Behram Totazai, joined the battle for Khanism. Malik Gulrang Khan asked Gulam Khan to stand by him in the wars against Khattaks but the later refused. This infuriated Malik Gulrang and as soon as he was up with war with Khattaks in Lathambar, he led *laskhar* (army) against Malik Gulam Khan and as a result, he (Gulam Khan) and his 3 sons were killed which ignited a fire of revenge. A chain of taking revenge from each side started and this subsequently led to widening the gulf, never to be filled again, among various Marwat clans.

Malik Gurlang (Common Marwats call him by this name) Maidad Khel contributed much to the dichotomy of the Marwats. He killed Qatal Khan Musa Khel, a former friend of Malik Abizar Khan somewhere near Dalu Khel village on a hill stream known as VIRA. This made Abizar and his party chase Gurlang and finally besieged him near Aghzar Khel in a fort in Pezu mountains. At last, the siege was broken by Nawaz s/o Begu and Malik Gurlang was thus saved. The two groups turned out to make each other immerse in blood, one group led jointly by Nawaz s/o Begu and Nawaz s/o Maidad Khan while the other led by Abizar s/o Almar Khan, (whose grandson at present is Yousaf Khan and Alam Khan Isak Khel) accompanied by Ghazni Khel, Titar Khel, Guda Khel etc now identified as *Tor Gundi*. On the other hand, Gundi Nawazan (i.e. Gurlang and Begu group) has the offshoots in the present day Mashal Khan, Ghulam Qadir Khan, Mirbaz Khan and Raza Khan Mamma Khel (locally known as Hukumat Khan) popularised as *Spin Gunds*. In English phraseology, they would be termed as black and white groups respectively. Saifullah family, Aslam Khan Isak Khel and Anwar Kamal (son of late Justice Habibullah Khan) are *Tor Gunds*.

The two groups, in order to signify themselves with separate entity during their mutual vendetta, pegged their tents in the field of battle as black and white. As soon as the rifts between the combating clans widened, the followers of each group identified themselves with the respective colour and hence the terminology of 'Tor' and 'Spin Gund' came into being, which is sine qua non of the Marwati social edifice even today. This division got intensified with time, more due to economic and social factors. At present, the common Marwats have identified and amalgamated themselves with Tor and Spin Gund respectively as per force of social and political pressures, obviously

Note: *Tor and Spin Gunds are classical models in Durkheim structure of social solidarity. However this account is descriptive of the form of social life of the Marwats and can be useful for social and anthropological studies.*

The fire of revenge, however, did not extinguish with time. In order to teach a lesson to Almar Khan and his son Abizar Isak Khel (the chiefs of Spiti Gund), Sardar Nawaz Begu Khel in 1819 knocked at the door of Nawab Hafiz Ahmed Khan Sadozai (Nawab of Dera Ghazi Khan) to seek his assistance. The Nawab pledged to assist him but on the condition that he after defeating the chiefs of *Tor Gund*, shall stand entitled to collect revenues from all the Marwat lands. Nawaz Begu Khel yielded. Accordingly, the Nawab of Mankera sent his army led by his son Sher Mohammad Khan and his General Manik Rai, who fought bloody war with *Tor Gund* chiefs in the deserts of Lagharwah (a plain between Lakki and Darra Tang). The rivals of Nawaz Begu Khel were defeated and a tribute of Rs. 40,000 (forty thousand only) was fixed on their lands. This was in addition to Rs. 21,000 which was to be paid by Abizar Isak Khel to Manik Rai. This fact finds mention in the following *kasr* (verse) reflected in the book "*Da Marwato Kasroona*."

(امرو تو کسرونه)

روپے تو میں منگدا ہے

یک او تے وی ہزارہ

I demand money in plenty,

that is, one thousand above twenty

This was another unfortunate rupture in the social edifice of the Marwats who had evolved it, and safeguarded it over more than a century's period. From that date, the Marwats lost their independence and for the next four years, the Nawab's troops took upon themselves to ravage the lands of the *Tor Gundis* and exorted a large share of the produce from the *Spiti Gundis*. It seemed that the house of Marwats was set on fire at the hands of none else but the Marwats themselves.

اس گھر کو آگ لگ گئی گھر کے چراغ سے

THE ETIOLOGY AND THE TAHSIL ITSELF

The Nawab of Mankera after subduing *1st Gundi*, deputed a revenue collector namely Lakki Mull, a Hindu, to keep collecting the tribute as well as act as spy in the area. To achieve his goal, he got settled some Hindus across Gambila River towards North. With time, these settlements turned into a small town known as Lakki bazar which subsequently was shifted to the present site with a small town on the western side of Gambila. This shifting was made in order to avoid torrential floods and swarms of mosquitoes. Though floods are rare at present, the floods of mosquitoes are still seen in torrents at the original site of Lakki. The name Lakki therefore derives its etiology from Lakki Mull, the revenue collector of Nawab of Mankera. All other etiologies of Lakki offered by writers and story tellers are purely hypothetical and are obviously baseless.

Lakki Mull belonged to Chowdhwan of Dera Ismail Khan and was a highly crafty man. He was a chieftan and right-hand man of Nawab Hafiz Ahmad Khan, who reigned for 4 years in Mankera. He was dethroned by Maharaja Ranjeet Singh who made him ruler of D.I. Khan alone. Maharaja Ranjeet Singh then came to Lakki via Lakhel and collected from the Marwats, a tribute of Rs. 40,000/ (forty thousand only). The Sikh Generals would then come to the area occasionally and collect tributes, either at gun point or as circumstances allowed. Lakki Mull, it is said, acted as Dewan for 7 years. After his death, his son Daulat Rai acted as Dewan of Lakki. In 1846, the British defeated the Sikhs at Brown and levied on them taxes to the tune of Rs. 1 1/2 (One and a half) crore. As a result, the British deputed their own Resident in Sikh Darbar. The first Assistant Resident sent to Bannu was Lieutenant Edward. He named Bannu as Daleep Nagar in 1848 and thenceforth, the pivotal status of Bazar Ahmed Khan ended.

Lieutenant Edward handed over the charge to Lieutenant Taylor. During the Sikh uprising, Lt Taylor placed Fateh Khan Tewana in command at Daleep Garh and he himself marched towards

Multan to assist his chief Lt. Edward in his abortive effort to besiege the Fort of Multan. The Sikh garrison laid siege at the inner fort of Daleep Garh which was held by Fateh Khan Tewana. After a siege of 10 days, the Sikh forces captured the fort and slew Fateh Khan. The Lakki fort built by the unfortunate Fateh Khan also fell into the hands of rebel Sikh garrison. The fort remained under their possession for some months until Maj. Taylor returned from Multan. Advancing by the Khel, he invested the fort which capitulated after siege of a few weeks.

The old Lakki city situated at northern side across the Gambila River was shifted to the present venue on the orders of Lt. Edward. This side originally was barren in which the first settler was Mian Umar s/o Mian Qasim Khan of Khaisur belonging to Hashmite family. His offspring are known as Bazgul Khel after his son Bazgul and are identified presently by the name of 'Faqiran' (فقیران).

TAXES

Whether the Bannuchis paid any revenue to the Government before the Rannu Valley was included in the erstwhile Kabul Empire (1750 A.D.) is not proved or testified from any document. It is nonetheless said that the Marwats first paid tribute in the reign of Bahadur Shah son of Emperor Aurangzeb. In Durrani times, an army had generally to be sent to collect the tribute which ranged from Rs. 12,000 to Rs. 40,000/-. The sum collected from the Marwats by the Wankera Nawab or the Sikhs was from Rs. 30,000 to 40,000/. In 1836, Maharaja Ranjeet Singh formally annexed the Marwat territory and handed it to Diwan Lakki Mull for Rs. 40,000/ per annum. He was followed by the well known Malik Fateh Khan Tiwana in 1845 who forced the Marwats to pay 1/6th of the gross produce as well as Roti tax (a tax to defray the charges of hospitality). This "Roti tax" was in fact a poll tax which fetched them a sum of Rs. 12,000 a year. This, however, was strongly resented by the people. Secondly he made the Marwat Khans and Chiefs agree on the score that the government would make a fort in the city with no objection to be raised by them.

Accordingly the construction of a fort was started near Fhsanpur, the remnants of which no longer exist in the area. Fatch Khan Tiwana felt in need of money for the construction of the fort. He took a loan of Rs. 8000 from Behram and Dreplari Marwats on the promise to return the same in due course of time. Malik Tiwana got transferred before time and was replaced by Daulat Rai. He not only refused to pay the said loan but also imposed *Patka Tax* (for *Sar Desh Mukki*) (سر دیش مکھی) a tax imposed on every Marwat youth to exempt him from taking part in the wars waged by them against their foes. In point of fact, it was just like *jizya* imposed on non muslims during caliphate days. An amount of Rs. 14,000 including the promised loan of Rs. 8,000 used to come to the Sikh from only the *patka tax*. "Such are the brutal atrocities unleashed by any filibuster and the Sikh rule was no exception", says Mr. Thorburn. The rate of *patka tax* was later enhanced. It was Rs. 15,000 only on Musa Khel, Rs. 500/ on Tajara Behram and Rs. 700/ on Michan Khel.

Another tax imposed by the Sikhs on Marwats was *Chowth* i.e. 1/4 of the agricultural produce obtained from the tenants. All this was in addition to land revenue. Musa Khel refused to pay the *patka tax* because they called it a *Ghunda Tax*. This resulted in forced demolition of the Marwat settlements by Daulat Rai. After some time, however, the Marwats were prepared to pay this tax on the condition that no measurement of the central lands of the Marwats or census would be carried out. Even then a colossal amount of Rs. 1,000,00 (one lakh) was exacted from them. Maj. Edward in his book "A year in Punjab Frontier" writes about Daulat Rai as under:

"This man wishes that he be absolutely independent across this side of Indus and should have the liberty to fleece the skin of as many people as he wishes. His doings are unquestionable, his works uninterrupted and his person is irreproachable. I can safely assert that his government is based on utter cruelty, goondaism, loot and lawlessness perpetrated against the Marwat peasantry".

The old Marwats tell as a 'hearsay evidence' from their forefathers that the Sikh armies in their visitations to Marwat area looted and plundered every thing so much so that even the modesty of women was not safe. An anecdote goes that near Panyala hells, some ladies had gone out of their village to fill their pitchers from a running stream, when meanwhile, the Sikh soldiers appeared on the scene. The young ladies prayed, "O God! make us buried alive in Thy earth to save our honour and modesty". The earth moved apart to give shelter to the innocent ladies and God thus timely came to their rescue and saved their chastity. It is said people still visit this sanctuary of martyrs which now is popularly called as *Da Jano Ghundai* (د جنو غونڈی) meaning the 'Mount of Virgins'. Since they gave their lives and preserved their piety, the male visitors, it is said, do not come near the sacred shrine, rather they see it from a distance and with their faces covered. Apparently this shows that they share their sentiments with the sacred souls in preserving the piety of the innocent ladies in the manner as they did for their cause.

The advent of British rule however rendered great relief to the Marwats. The arrival of Maj Herbert Edward to Bannu and then to the Marwats was immensely hailed by the Bannuchis which fact finds mention in his book as follows:

"The Bannuchis after having experienced the sweet and bitter of freedom of Barakzai and English rule welcomed back Major Taylor (his agent) as deliverer. He raised the Government share from one-sixth to one-fourth of the gross produce but abolished poll tax. He also exempted the Marwats from Patka-Tax. His action, Maj. Edward says, was hailed as a perfect enfranchisement by the people. Besides, Daulat Rai was no longer allowed to continue as Dewan for the collection of revenues. And peace was thus restored."

GENESIS OF GUNDS

The Niaz group of the Marwats occupied Tank and its suburbs somewhere in the middle of 15th century, where they lived for several generations as traders and carriers like their Lohani Powinda kinsmen in the present time. They spread on the plain now known as Lakki Marwat and squatted there as grazers and cultivators on the banks of the Kurram and Gambila rivers. Living a life of tranquillity for about 50 years, they were at last driven out across the Kurram at *Tang Darra* by a young branch of Lodhi group, the Lohani Marwats who made the present plain as their ultimate abode.

For some time, they got wedded mainly to pastoral pursuits but as their numbers increased they had to spread about the whole plain, of course within rather vague limits of the allotment of section to which they belonged. With the passage of time the whole plain became occupied, lands were cultivated and set for agriculture, according to the fresh tenure by the concerned community. Since the Marwats were never regularly occupied by any of the forces from without except occasional visitations by Durrani or Sikh generals for collection of tribute and that too mostly at the point of sword, they as such were never intercepted within their way of social and cultural pattern and practices. As such fortune left them true to their own idiosyncrasy, having been unaffected by any of the external forces of culture. They remained strong and united right from the rise of Mughal kings till their decline during which time, they enjoyed the singular good fortune to develop, work out and preserve some of their ancient communal institutions. The Marwats built some of their noblest and finest traditions in this period due to which they carry their banner high before any Pushtun race that claims to be a descendant of pure blood. This is the period of their tradition-making. I would preferably term it as "Pushto reign of the Marwats". For centuries, they have held their edifice of oneness under their one chief at whose beck and call they would always keep their lives ready. This also enabled them to fight wars gallantly against their foes that kept them on their toes from

all the four sides. In each of their major and minor problems the verdict of the Sihar Malik (سرملک) (the chief) who had the allegiance of the small maliks, was held to be final. In confrontation with Wazirs, Khansurs, Betamis, Ghiljis and Daulat Khel etc, the principle of holding allegiance to one person i.e. the chief, remained always supreme. Khawas Khan s/o Umar Khan (the grandson of Behram Khan) was the chief of the Marwats from the Behram branch in the inception. He was one of the brave lieutenants of King Sher Shah Suri and was rewarded with the 1/10th of lands of the Suri dynasty i.e. Sarhind and Lahore. He was honoured with the title of *Amirul Umara* by the king. His real name was Sahib Khan. After his death, the chieftaincy of the Marwats came down to his elder son Mehr Khan and then to Noor Khan. The Marwat tribe which was virtually a nation at that time, held allegiance to him. Jabu Khel, Khanzad Khel, Khairo Khel, Maidad Khel, Langar Khel, Aghzar Khel and Ghazi Khel collectively known as Mar Khan Khel, are the offshoots of his progeny. Unfortunately in 1702, when Sikandar Khan became the Khan of Lakki town, one Sher Khan who was Mehr Khan's brother and Salar Khan's son, claimed to be the Khan of Lakki. This made the two rivals stand in confrontation and as a result of a battle, Salar Khan, his two brothers and 5 other colleagues, were mercilessly killed. With this, the seed of disruption and division amongst the Marwats was sown and with the passage of time germinated and grew prolificly on the socially fertile soil of the Marwats.

It is thus evident that one of the causes, and of course the main cause of division of the Marwats into *Spin Gund* and *Tor Gund*, was the death of Salar Khan and his brothers at the hands of their rivals. This rivalry was over the tribute or *Qalang* of Lakki bazar which rested with Sikandar Khan s/o Mehr Khan and which Salar Khan s/o Maidad challenged. The division and inter se differences thus commenced, widened with time, engulfing also the fate of common Marwat simultaneously. Later on Malik Gul Rang (Marwats call him Gur Lang) Maidad Khel emerged as a leading person from amongst the offspring of Maidad Khan sometime in 1802. Malik Gulrang Khan Gida

the Marwatis were not yet extinguished and the half-
 burnt house of the Marwats was yet to be set ablaze. In 1849 Nawab
 Khan Begu Khan knocked at the door of Nawab of Mankota Haf
 Ahmad Khan Sarkozai and sought his help against his own kinsmen
 Agha Khan and his son Abizar. The wily Nawab promised to assist
 him if he would hand a condition but after defeating his rivals he the
 Nawab would stand entitled to the collection of revenues from the
 whole Marwat tribe. The condition was instantly accepted. The Nawab
 sent a army under the command of his son Sher Mohammad Khan and a
 his General Manah Rai and the joint forces of the Nawab and Nawab
 Khan Begu Khan fought with the forces of Abizar in which Abizar was
 defeated at Laghorma near Thana Long. The battle took toll of a number of
 lives on both sides but his at the same time cost the Marwats their
 age-old independence and of course the pride of their hard-earned
 lands.

The differences amongst the Marwats spotlighted above, the
 gave rise to division of interest. Bad luck as it was the division spread
 and widened with each war which continuously came down till the
 present time with more dominance and speed so much so that it has
 now assumed the form of a monster in the present day Marwat society.

The saying of Mr Thorburn that "God is one but the Marwats are two" still stands true even after the lapse of about one hundred years.

Every Marwat of late now stands identified with entity of one colour or the other, of course on the basis of his interest social, economic, and political. They are immersed in their mutual feuds and animities, 'gund' being the basis, more precisely. The *gund* system has admittedly brought about crevices into their hitherto strong social structure, yet it remains to be the *sine qua non* of the present day Marwat life. Even the Lakki Bar could not save its skin from this pollution. It has been observed that a council of the Bar would not entertain and accept cases of the clients who unfortunately, with all their gullibility and knavery, do not belong to or welcome his *gund*. The enormous fees offered to them by such clients would have certainly tended to win them but they boldly kick them off lest bigger Khans should feel itchy about it.

Out of the present Marwat Khans, Mashal Khan Begu Khel, Abdur Rahim Majzooob, Haji Mirbaz Khan Maidad Khel, Ghulam Qadir Khan Maidad Khel, Raza Khan Mama Khel alias Hakumat Khan etc are *Spin gundis* while Salim Khan, Hamayun Khan, Javed Khan, Anwar Khan etc., (Saifullah family), Anwar Kamal Meena Khel, Alam Khan Isak Khel and Yousaf Khan Isak Khel etc are *Tor gundis*. Late Habibullah Khan Meena Khel was a *Tor gundi* and he clang to its banner till last. This socio-political division of the Marwats is of vital importance in the local politics i.e. both in the municipal and general elections of Lakki District.

MARWAT FEUDS AND WARS

As soon as the Marwats took possession of Lakki Thall, they found it a bed of thorns at the same time. Being a vast chunk of plains, they could not manage it properly because of the neighbouring tribes who always stood at their nerves. These neighbours were Niazis on Eastern side, Khattaks on North, Ahmedzai Wazirs on North West, Betannis on West, Gandapurs on South and Khaisuris on North Eastern side. They braved onslaughts of these tribes with all their might, strength and sword. It is said they in these wars, always respected the Pushto traditions of pukhtoonwali, resorting never to molestation of the woman, or killing of the children or the old. They would give protection to all those who sought peace with them. They first drew daggers at the Suleman Khels in Katawaz (Afghanistan) twice over an issue of a Giljati woman. They secondly fought with Wazirs and Mehsuds in Makin (South Waziristan), the bone of contention being again a woman. The third round of combat was with Daulat Khel and Kati Khel Lohannis at Fank in 1607 over the distribution of lands. The two tribes unsheathed their swords twice over the issue. The matter was not yet settled when feud was developed with Sarhang Niazis in Lakki Thall which cost them heavy loss of life but left the entire Lakki Thall in the hands of the Marwats.

The Marwats never came into conflict with Bannuchis, for the fear of their traditional and common foe, that is the adjoining Wazirs at their West. Wazirs were a restless, scrambling tribe who always cast a greedy eye on lush green valley of Bannu, from the time of yore. Without the timely help the Marwats rendered to Bannuchis in almost each and every odd hour, the latter would have lost not only their lands but also their identity. The fact that Wazirs stand checkmated at their barriers for the last quite a few decades is perhaps due to the perpetual awe of Marwat presence next to them. It goes without saying that the Marwats always stood hand in hand with the Bannuchis whenever they found themselves in dire straits. The Marwats also avoided to send *lashkar* (army) against Betannis, though

the later threw occasional forays over their cattle etc. This might perhaps be due to their racial liaison with Betannis

As already stated, the matter of protection of lands from their foes on all sides augmented the troubles of the Marwats. They never remained at rest due to the encroachments made by Gandapurs, Khaisurs, Niazis, Betannis, Wazirs and Khattaks. Yet they braved all the oddities due solely to the fact that they were united. By virtue of their knack and gallantry, they unhesitatingly picked up gauntlet against any invader. The pages of history tell us that they not only subdued their enemies but also stood shoulder to shoulder with friendly tribes in the time of crisis. As an instance, they assisted Kati Khel against Gandapurs and Panyali Belechis against Khaisurs. They always extended their hand to Bannuchis against Wazirs. As an instance, an agreement between Marwats & Bannuchis one side and Wazirs on the other, was carved out a couple of years back, which is reproduced verbatim below.

PEACE AGREEMENT BETWEEN MARWATS & BANNUCHIS AS PARTY No I

AND

WAZIRS As PARTY No II

In order to forestall the ever enhancing activities of kidnapping from Bannu and other heinous offences perpetrated by the adjoining Jano Khel and Bakka Khel Wazirs and those of North Waziristan, an agreement, after of course bloody war between the two combatants i.e. Bannuchis and Marwats on one side and Wazirs on the other, was carved out through the intervention of the Govt: (using the Mehsud arbitrators), which runs as follows:

Under no circumstances shall any party mount a *lashkar* upon the other. In case of violation, the Mehsud arbitrators shall be authorised to realise from the aggressor party an amount of Rs. two lakh as fine. Besides, the Mehsud tribe shall openly stand by the party

aggressed. The word 'Lashkar' here means a few hundred armed people

2. No party will rob the other party, nor would it indulge in kidnapping. In case of violation, the Mehsud arbitrators shall be authorised to realise the damage done to the other party (in case of robbery etc) or recover even forcibly the kidnaped. A fine of Rs 10,000 will be realised from the aggressor party in addition to the amount paid for the release of kidnaped or in case of robbery, the amount assessed for the damage done in case of robbery.

3. Until the kidnaped are released, the party aggrieved shall be deemed justified to catch hold of, with or without the aid of the Govt, any body belonging to the accd's *Khel*, *Tappa* or village etc.

4. Party No.1 shall have the right to follow the footprints of the accused suspected of having committed robbery or kidnapping in the limits of any village/area belonging to the accd's *Tappa*, *Khel* or tribe as the case may be.

5. The Wazirs shall be responsible to assist Bannuchis/ Marwats in tracing the accd or else, their *Tappa*, *Khel*, tribe etc shall, as a whole be held responsible. Such being the case, party No.1 shall stand justified to catch hold of and keep in custody, any person belonging to the culprit's *Khel*, *Tappa* etc till the release of the kidnaped or recovery of the damage done as the case may be.

Signed by

- (i) Marwat elders
- (ii) Bannuchi elders
- (iii) Wazir arbitrators
- (iv) Mehsud arbitrators

The names of signatories of the above tribes can be seen on the written agreement placed in the record of DC office Bannu.

The mutual vendetta of Marwats and their attachment with brother tribes against their antagonists, nonetheless had its repercussions upon them. They did not progress economically, socially and even politically. To the contrary, they could address themselves to developments and infrastructures which they badly needed in their poverty stricken old villages. Even after a lapse of more than 3 centuries, their villages and hamlets present a desolate look and a deplorable state of affairs. Dirt, filth, poverty and deprivation has become their fate in their mud-built hamlets from the time of yore. The introduction of some infra-structure-schemes like roads, education and particularly public health and irrigation in recent time has brought them, no doubt, some relief which in turn has made the common Marwat enlightened. He has started thinking more preferably for education rather than putting his kith and kin in business pursuits, for he knows that he can checkmate the monster of *Khanism* and the devil of *gunds* with the only sword of education and nothing else. The Government is still to throw out its largesse and munificences in this direction to enable a Marwat lad shed away his moribund state, and accept the challenge of tomorrow. The twentieth century has munificently bestowed its riches upon mankind of today, yet the Marwat as a whole is deprived of the present day amenities and a lot more is to be thrown in his kitty by the political leaders and the government at large. Many a Marwat has now taken advantage of whatever little riches he has, cherished with a pleasant feeling that he can alter the way of life he lived in the past. Many of their guest rooms (*baitaks*), *hujras* and places of public entertainment are now brick-made, plastered with cement, nicely built and beautifully decorated. They, like other Pushtuns, take great pride in entertaining their guests for whom they keep their *hujras* and *baitaks* clean and well-equipped with *charpais*, beds and *chilum* (*Huqqa*) round the clock. They apply red and blue flowery paintings to inner and outer walls of their buildings that are seen from distance by any passerby, who cannot afford passing remarks of applause and appreciation.

LEADING MARWAT TRIBES

No one, in the whole of *Pukhtunkhwa*, comes across with as numerous and diverse nomenclatures of '*Khels*' as one finds among the Marwats. Each sub-tribe is known by the name of its past elder suffixed by the word "*Khel*". Most of their abodes are thus termed by their very *Khels*, which at the same time have assumed their own social and political identities as for instance Shahbaz Khel, Tittar Khel, Hayat Khel, Meena Khel, Begu Khel, Ghazni Khel, Isak Khel, Maudad Khel, Khairo Khel, Chowar Khel, Abdul Khel, Dalo Khel etc. They are some of the famous villages after the names of their respective clans. For the sake of brevity I would jot down only a few of the leading Marwat clans.

MEENA KHEL.

This is the sub-branch of Sikandar Khel or Dre-plaris. (They have no relevance to Sikandar Khel of Bannu). The clan is known by the name of its founder Meena Khan son of Umar Khan son of Barmazid Khan since the time he took part in the battle of Laki. Haidar Khan, and his son Sarfaraz Khan are some of the renowned warriors in the history of Meena Khel. Sarfaraz Khan was chief of his clan at the time of Ahmed Shah Abdali and Taimur Shah. He was killed in one of the battles with Kati Khel at Tank. He was succeeded respectively by Diwana Khan, Hakim Khan, Haq Nawaz Khan, Mohammad Ayaz Khan and Habibullah Khan (Late Chief Justice of Peshawar High Court and Chairman Senate) and at present by Anwar Kamal Khan (Habibullah Khan's son). They were all elders of '*Tor Gund*'. Hakim Khan s.o Diwana Khan, *Raees-i-Lakki* Marwat participated in Sikh war in support of the British. This made him earn a big *jagir* (estate) from them as well as the title of '*Raees*'. He brought Marwats back to the present abode i.e. to the right bank of the Gambulla river in 1864. Subsequently his son Mohammad Ayaz Khan was also '*Khan Sahib*', and honorary magistrate. His elder brother Mohammad Haq Nawaz Khan was killed in action against tribal outlaws at Waziristan in 1902. Similarly his son Habibullah Khan (who

died in 1978) was the Chief Justice of Peshawar High Court, Revenue Minister in the former West Pakistan Cabinet, Minister of Interior and Kashmir Affairs and the first ever Chairman of the Senate. His sons are late Mohammad Yousaf Khan, (S P. Railway in the past), Akhtar Munir Khan, (Commissioner Kohat) and Anwar Kamal Khan, (former minister of Planning & development N.W.F.P. and now Senator). Mohammad Ayaz Khan's next son Mohammad Azim Khan carried also a legendary fame among Hakim Khan Khels. His memories about his Pushihunwali, wisdom and administrative acumen (as chairman of the Town Committee Lakki) are still afresh amongst the Marwats. His son Mohammad Salim Khan is a civil servant, presently working as collector Chashma right Bank Canal. Mohammad Ayaz Khan's grandson Ubaidullah Jan (S o Nasrullah Khan) has been Inspector General Forests, Govt of Pakistan. Shah Nawaz Khan, Chief Justice of Peshawar High Court and later on, Judge of the Supreme Court of Pakistan, was the nephew of late Habibullah Khan. His brother Mohammad Akram Khan (late) was a prominent member of the Lakki Bar. He was the Revenue and Excise Minister in the North West Frontier Province Cabinet. Haji Attaullah Khan, Younger brother of late justice Habibullah Khan is a respectable elder of about 70 years enjoying due respect and veneration, among Marwats. He also served as Chairman town Committee Lakki and retired as supt police. Marghoob Khan Meena Khel is a Prominent and shrewd pleader of Lakki Bar. His father Atlas Khan and uncle Mohammad Abas Khan were honoured with the title of 'Khan Sahib' by the British. Saleem Khan Sessions Judge and Ishtiaq Khan Marwat SP Charsadda, belong to Meena Khel clan. The former Chairman Area Electricity Board Peshawar, Mr. Mohammad Yunus Khan Marwat (now MD SHYDO) is also a Meena Khel Marwat.

Meena Khels are extremely sociable, sweet and gentle. They are given to politics by disposition, but never indulge in disputes of other tribes. They are wealthier owing perhaps to their urbanisation trends. Presently the clan is led by Mr. Anwar Kamal Khan who is blessed with gift of the gab and in fact endowed with all the admirable

qualities wisdom, craft and sagacity required for any leadership or chieftancy of today's Marwat.

Al-
Hath
born
Ugh
desti
ade
Pecy
ern
Man
ega
Pun
as of
Nia
elec
into
one
ran
ry
K
S
at
at
at
at

BEGU KHEL

A village of about 2000 population lying about 9 km away from Lakka city is inhabited by the Begu Khel tribe of the Marwats for more than last 300 years. The identity of the village and the clan presently rests with portly Mashal Khan, having his three brothers namely Amanullah Khan, (since dead) Dujan Khan and Amir Jan Khan. The village is known by the founder of the family, Begu son of Hathu Khan Achu Khel. Begu along with a contingent of 120 Marwat horsemen served under Ahmed Shah Abdali, the Durrani King of Afghanistan, in the campaign against Marhattas which ended with the destruction of the later at Panipat near Dehli. Similarly he stood by his side against the Sikhs in the Punjab. On his way back from Panipat and Punjab, Ahmed Shah Abdali, besides awarding *SANADS* (appreciation certificates) to the gallant Pushun soldiers, also exempted the Marwats from land revenue. Begu was also awarded *jagirs* of Kaloora (Tahsil Mianwali) as '*Inam*' by Khan Dauran for having overpowered a gigantic and outrageous lion. After his return from Panipat and Punjab, Begu led some expeditions against Niazis in Tank and Thall, in the last of which he was killed at the hands of Sher Khan Isa Khel (Niazi). His second son Nawaz Khan (first being Qatal Khan) was selected to succeed him. The Marwats by this time had been divided into two hostile camps. An incident of murder with Abizar family led to unending chain of murders until at last, the blood feud became so ramified that every clan and every family of repute in the Marwat region got involved in the great quarrel. One party was led by Nawaz Khan s/o Begu assisted by Nawaz Khan s/o Baist Khan (father of Sahibdad Khan on whose name, a village still exists near Naurang on the main Bannu-Tajazai road). It was this Nawaz (s/o Begu) who invited foreign aid against his own kinsmen which is a stigma on the reputation of their past unity, their chivalry and of course their fighting knack, besides being contrary to the code of 'pukhtunwali'.

The leader of the other party was Abizar, a distant cousin of Begu's son and one who aspired to be the chief of the whole Achu Khel

Jan. Thus there arose, two powerful parties on the Marwari screen of events. One party became popular on the name of 'Spiri Gund' or 'Gundi Nawazan' (i.e. Nawaz s/o Begu and Nawaz s/o Baint Khan) and the other was known in posterity as 'Fai Gund' or 'Gundi Abizar'. This divided the Marwats till the present day and gave rise to the saying "Gund is one Marwats are two".

Nawaz Khan s/o Begu spent whole of his life in trying to beat down the Abizar party. Beaten in several squabbles, he got so revengeful that he invoked the aid of Nawab of Mankera, Hafiz Ahmed Khan Sadozai. As a result, the Nawab's army routed Abizar in 1819. Since that year, the Marwats lost their independence or more appropriately, their history. The defeated Abizar allied himself with Wazirs who were always ready to assist others when there was a prospect of plunder. Many fights ensued in one of which the Wazirs suffered heavily and were pursued across the Kurram to the hills when the rule of the Sikh superseded that of the Nawab. The Nawazirs sought favour with the new power and in 1843 they assisted Fateh Khan Dhwana to build the Lakki fort. Nawaz son of Begu died after two years and Abu Samand Khan, his younger son, was selected to succeed him. In a battle at Lakki (1822), when Dreplari Marwats were attacked by Wazirs, Jandar Khan Adamzai and Arsalai Khan Ghazni Khel were at the side of Wazirs while Abu Samand Khan Begu Khel and Dhwana Khan Sikandar Khel were their rivals to the side of Marwats. The author of "*Hayati Afghani*" remarks in his book that they on account of their brave qualities defeated Wazirs and other foes that made inroads on their soil or person.

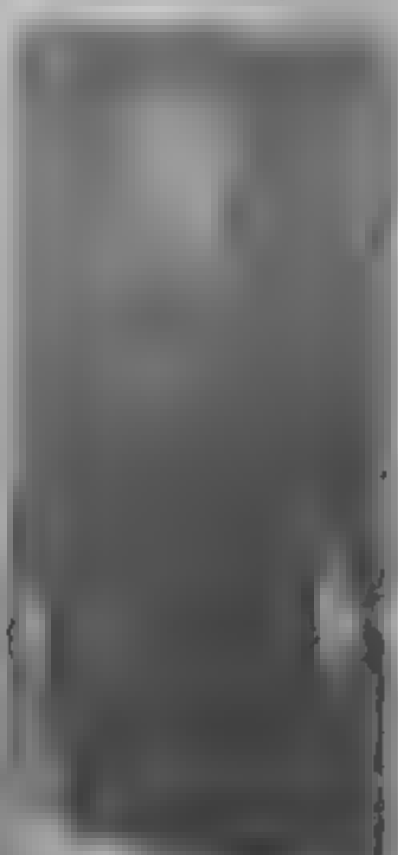
Begu Khel were regularly given their share out of the revenues which Ahmad Shah Abdali, Bahadar Shah and Dewas Manak Rai collected from Marwats. Abdus Samad Khan also sent his son Madad Khan to help the British rulers in order to subdue Mol Rai, a Sikh rebel of Multan. Abdus Samad Khan held the chieftaincy of the Marwats till his death. In 1864 Khan Mir Khan became the head of the family and subsequently, the chief of *Spiri Gund*. After Khan Mir Khan



Habibullah Khan (Late)



Vashal Khan
Begu Khel (Late)



Habibullah Khan (Late)



Anwar Kamal Khan
Meena Khel

Mohammad Abbas Khan shined as a famous chief of Begu Khel. In Gazetteer of Bannu District 1907 (Part A) he has been reflected as "a genial well meaning man with a consuming pride in his ancestry and as the present head of the family". His grandson is the present day Mashal Khan, the chief of Begu Khel. Mashal Khan is extremely simple, taciturn, portly, joyful and a mild man. He was M P A in former West Pakistan Assembly. He was also a member of the Provincial Assembly of N.W.F.P. in 1965 and 1977. A common Marwat calls him by the name of 'Member Sahib' whereas he feels happier than to be called by any other name. His brother Amanullah Khan (now dead) has however not been popularised as chief of Begu Khel. His uncle Mohammad Jan Khan (now dead) retired as Deputy Commissioner. His next younger brother Dil Jan Khan, the then Inspector General of Police, N.W.F.P is now Additional Secretary Ministry of Interior Islamabad. Amir Jan Khan, his other younger brother is mostly wedded to business and keeps himself possibly aloof from the public. Anwar Khan (a Pushtho poet) s/o Naeem Khan belongs to Alamshai family of Begu Khel. Mr. Inayatullah, Advocate Lakki also belongs to Alamshai Khel family of Begu Khel. Saifullah Khan Advocate Lakki is the descendant of Abdus Samad Khan (Abu Samad) Begu Khel. Begu Khel Marwats could equally be proud of Abdul Majid Khan now Peshawar.

Begu Khel are characterised by their proud gait, erect stature, stout built and are sports-loving. They are extremely hospitable and are very fond of 'wresha' a sweet pudding which they specially prepare in their houses and with which they invariably grace their individual and collective feasting on all ceremonial occasions of theirs.

The pedigree of Begu Khel is as under:-

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

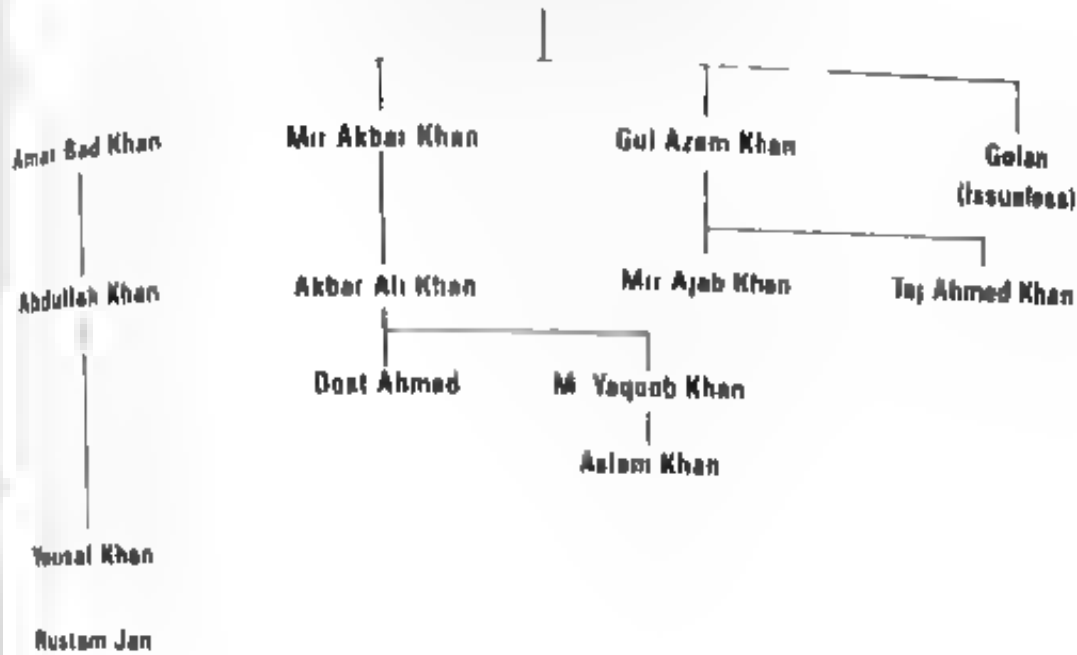
... ..

... ..

... ..

The Progeny of Abdus Samad Khan
born to him from his second wife Ghazni Khola

ABDUS SAMAD KHAN BEGU KHEL



ESAK KHEL.

They are Achu Khel with Isak Khan as the elder of the clan, which runs as follows.

Isak Khan s/o Mir Dad s/o Gusha s/o Mama s/o Achu s/o
Sundar s/o Salar s/o Marwat

Village Esak Khel exists after the name of the clan, lying 5 km east of Lakki on the tip of a short diversion towards left side on Lakki Begu Khel Road. Jabbar Khan, Afzal Khan and Anwar Khan (or Almar Khan) in the past acquired fame and repute in the clan. Anwar Khan (or Almar Khan) was Begu Khan's contemporary and his strong rival who fought several battles against him. After his death, Abizar Isak Khel became the chief of the clan who led his *gund* (Abizarites) against the allied forces of the *spin gund* and Nawab of Mankera in 1819. Abizar's father Almar Khan may be regarded as the founder of this house. This Almar Khan was a fine, fair character and had great influence over his clan. He led his clan and in fact all Marwats to launch war against Wazirs, Gandapurs and Niazis. Nawaz Khan Begu Khel (*Spin Gundi*) once asked the help of the chief of Tank in order to avenge and defeat his rival Abizar Isak Khel. They jointly attacked Abizar but were defeated at his hands. Abizar was again attacked by the combined forces of Nawaz Khan Begu Khel and Nawab Hafiz Ahmad Khan. The confederate led by Manak Rai after a protracted battle defeated Abizar and put him to death. Thereafter in 1847, his son Sarwar Khan was recognised as head of the clan. He spent most of his life in rivalry with Abdus Samad Begu Khel. He was a quiet and simple man, partially blind with cataract but greatly respected by the Marwats. He received a *barat* of Rs. 1000/- a year from the British. He and Khan Mir Khan, the head of his rival group, assisted the British against the Sikh in the seizure of Multan, yet it is strange that Achu Khel could not win a soft corner in the British heart. This finds proof from the pages of Bannu Gazetteer, as follows:-



Sahib Dad Khan (Late)
Raees - e - Esak Khel



Yousaf Khan
Esak Khel

'Both the families sent representatives to assist in the siege of Multan. The members of the families, nor indeed the Achu Khel clan, were generally happy with us until the battle of Gurdaspur defeated the Sikh army. Their lukewarmness towards us provided Hakim Khan and the Sikandar Khel clan (to which belongs the present day Anwar Kamal Khan) an opportunity for distinguishing themselves in 1848 when Major Taylor besieged the Sikh garrison in the now dismantled Lahki Fort.'

The clan after Almar Khan, has been led consecutively by Akbar Khan, (whose rivalry with Nawaz, son of Begu cost Marwat her independence), Sarwar Khan, Arsala Khan, Allah Dad Khan and Mohammad Nawaz Khan. The later two among them were recipients of chieftaincy (*مشوری*) and *Khan Sahibi* (*حان صاحبی*) from the British. Arsala Khan s/o Sawar Khan was the recipient of Jigar worth Rs. 800 from the British. According to *Tareekh-e-Peshawar*, about half of the Marwats Gunds followed him for his brave qualities. Now-a-days, the clan finds its entity with Aslam Khan Esak Khel who leads mostly a self-centered life and carries the reputation of being ruled more by craft than by art. Presently he is the Chief of his clan and has fine, gentleman qualities. His closeness to Salim Saif Ullah family has earned him further favours with Marwats. His brother Masaf Khan is the one who embodies the symbolism of eldership of his clan for the present. Irfanullah Marwat, adviser to the Chief Minister Sindh (ex) and son-in-law of the former President of Pakistan Mr Ghulam Ishaq Khan, who has recently illuminated himself on the scene of Karachi Politics, also belongs to the Achu Khel faction of Esak Khel. His father is a Retd. General of the Army Medical Corps.

The pedigree of Esak Khel and the present day Chief, Aslam Khan is given below:-

The Pedigree of Esak the descendants of Salar s/o Marwar

MARWAT

SAHAR

1. 2. 3.

4. 5.

6. 7.

8. 9.

10. 11.

ESAK KHEL

12. 13.

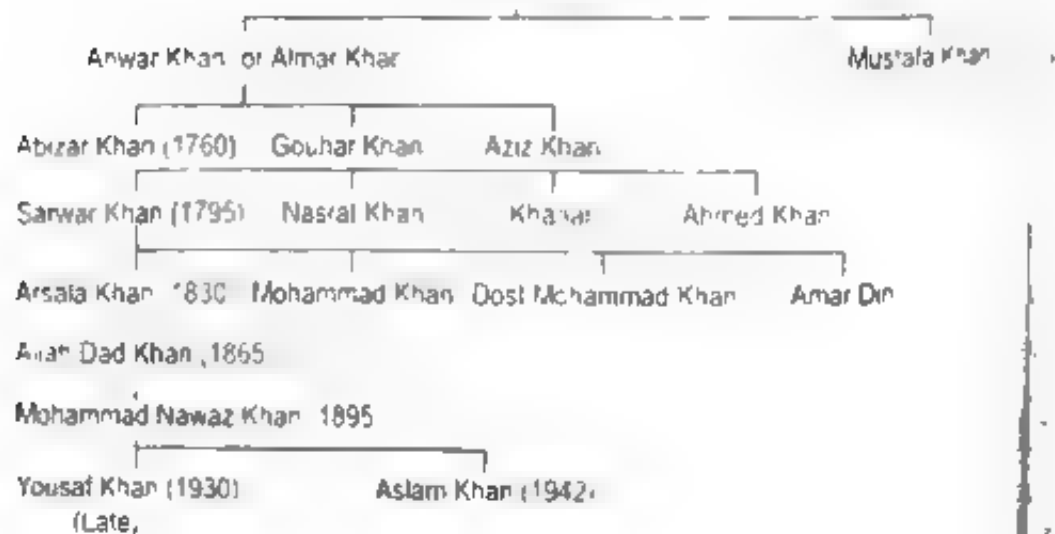
14. 15.

16. 17.

18. 19.

20. 21.

22. 23.



MAIDAD KHEL

The tribe is known by the name of its founder Maidad (or Mandad) Khan son of Mahabat Khan belonging to Khawas Khel, a sub-branch of Behram Marklan Khel. The clan was led by his son Salar Khan with whom Sikandar Khan came into conflict over the issue of chieftainship. As a result, Salar Khan and his two brothers were killed. This led to the bifurcation of the clan more predominantly at last Salar Khan's grandson namely Gul Rang Khan (or Gurlang Khan) and nephew Nawaz Khan, alias *Ahoom Nawaz*, succeeded as the chiefs of Marwats. Gul Rang Khan led Marwats against the forces of Shahbaz Khan (Father of Khushal Khan Khattak) and marauded the areas of Lathambar and Karak etc and brutally killed a number of Khattaks and also burnt to ashes the Lathambar village. This was a reph given to Khattaks in lieu of an earlier defeat inflicted upon them in the later. According to Proff. Parishan Khattak, this version is incorrect. He says that due to mutual differences, one clan of Khattaks invited Marwats to stand by them. The request was acceded to by the Marwats. Both the tribes tried their swords, leaving many casualties on the ground. This fact according to him, finds proof from the Marwat war-lords who are buried in Abka area of Karak.

Nawaz s/o Raist Khan was known in history by the name of *Ahoom Nawaz* (خونی نواز). He won this title for his ambition and the audacity with which he killed a number of innocent persons even on the simplest grounds. Because of his partnership with Nawaz Khan Begu Khel and being his namesake, the history knows the two Nawazes as 'GUNDI NAWAZAN'. Later he attempted to consolidate his hold on his clan by entertaining a band of foreign mercenaries and began building for himself a fort in hills of Marwat about a mile and a half towards the Kharoba Nala. Before the work was completed, he was assassinated in 1835 by a youth whose father he had murdered. On his death, Langar Khan s/o Mamidar Khan, a distant clansman rose to power and held it until he died in 1856. Langar Khan finds frequent mention in the war ballads of Marwats as a brave, fearless, militant

man. The gund system got crystallised at the hands of both Langar Khan and *Ahmad Nawaz* in the form of *Spin gund*. Langar Khan's son Wali Khan and the late Nawaz Khan's son Sahibdad Khan were then jointly made heads of their clan. The British, in 1878 deprived Wali Khan of his *barat* (stipend) of Rs. 195. However they continued to pay Sahibdad Khan Rs. 405 (later raised to Rs. 1000) yearly, for his participation in Multan war against Mul Raj. He also continued collecting revenue of entire Pahar Khel Pacca village. In addition, he was given *jagir* of three thousand kanals in Nar area (village Nar Sahibdad).

Maidad Khel family for many generations gave chiefs to Behram Khel branch of Marwat clan but the tenure of the leadership always proved uncertain and none among them could leave any impact on the clan. Sahibdad Khan won the title of 'Races' from the British. His grandson Hakim Khan was Risaldar in the British Army on 'Risala'. The leadership of the clan at present rests with Hakim Khan's nephew, Ghulam Qadir Khan's son Akram Khan. He held the post of Superintendent of Police and now lives a retired life. His son Naseer Mohammad Khan MNA (Ex) recently upstaged himself on the political arena from Bannu. He is a young energetic Maidad Khel imbued with a spirit of service for the Marwats. His brother Mohammad Akbar Khan is serving as Deputy Director in FIA (now retd), Islamabad. His own son Sher Mohammad Khan is Executive Engineer in WAPDA. Risaldar Akbar Khan's brother, Mohammad Akbar Khan was MPA in 1956 in the Assembly of NWFP. Abdur Rahim Majzoob, a versatile genius, advocate, scholar and a renowned Pushtu poet of *Pakhtunkhwa* also belongs to this clan of Marwats (reference is made to his pedigree at page. His son Dr. Fazlur-ur-Rahim Khan

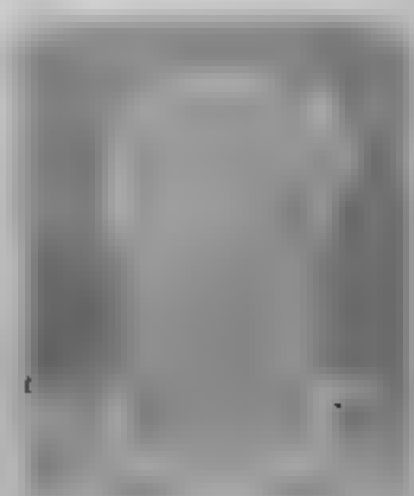
Marwat is a Associate Professor at the Institute of Pakistan Studies Centre Peshawar. He has written "The Evolution and growth of Communism in Afghanistan" which won him Ph.D degree from Peshawar University. His thesis on "The Basmachi movement in Soviet Central Asia" led him earn his M. Phil from Peshawar University. Mr. Abdul Karim Khan District and Sessions Judge and Sardar Khan, Ar



Haji Mir Baz Khan
Yaddad Khan
The Khan of Spin Gund



The Young Majzooob



Sardar Khan Marwat
Vice Chancellor
Engineering University Peshawar



A Marwat Jarga

Vice Marshal (Ground) of Nar Sahibdad also belong to Maidad Khet clan. The later won the following medals from the Gov't of Pakistan for his outstanding performance in his service career

- (i) Hilah Intiaz (Military)
- (ii) Sitara-e Intiaz (Military)
- (iii) Sitara-e Basalat
- (iv) Tamgha-e Intiaz (Military)

A casual reader is naturally obsessed with the thought as to how and why Nawaz s/o Baist Khan won the title of 'Khooni Nawaz' (خونی نواز) amongst the Marwats. The story goes that Arsala (Abizar's grandson) once in collusion with Tittar Khet (Malik Gulan etc) hatched a conspiracy to kill the brothers of Nawaz *Khooni* and their clansmen, who once happened to accompany them on their way back from Isak Khet where they had gone for collection of tribute from Niazis. As per conspiracy, Arsala met the victims at Ghazni Khet and showed them the Holy Quran, alluring them toward compromise. Arsala cunningly took a pledge on the Holy Quran to bring an end to the rivalries of the two hostile Marwat camps. They believed in him accordingly. Actually it was something else wrapped in a cover instead of the Holy Book. They were invited to a lunch in the hujra of Arsala. They hesitated to accept the invitation. However when the Arsala party threw before them heads of slaughtered rams, they had to believe in their sincerity and accepted the invitation. When they reached the hujra, they were requested to be at ease and were persuaded to take off their weapons. As soon as the lunch was ready, they were asked to wash hands. The sexual servant poured hot water upon their fingers and wrists. "Don't you see? Are you blind?" the guests reacted bitterly. The servant at once retorted, "No, rather you are blind. Don't you see you have been harmed, and they have conspired to kill you. Can't you read the writing on the wall". The guests realised the blunder they had made and it was too late then. All the 6 brothers of *Khooni Nawaz* and his kinsmen were brutally killed by the host. As soon as their bodies

were produced before Nawaz Khan, he got shell shocked but with explicit or manifest intention of revenge. And he did punish his antagonists as they deserved. He made them kiss the rod and took horrific revenge from them, not in equal reciprocation but manifold. It is said he put to his spear a number of innocent persons who had come from Abizar, stock regardless of being guilty or not guilty, fair or unfair.

The event as narrated above finds a symbolic mention in the following long *kash* of Arsala, as taken from the Pushto book *Marwato Kasroona* (د مرو تو کسرونه).

تور ځه غروپ ډ وکه غزنی خیل کښه ارسلا
 د اړه میداد خیلو مرکه ډ د ده بللے
 په قرآن ډ ویسه کړه بیا د شمع قصه کوئے
 دروځی ډ ورته خوشه کړه برامو پک صلاح

O Arsala! you unsheathed in village Ghazni Khel

The sword, its sound we heard without fail.

You had secretly consulted the leaders of Behram.

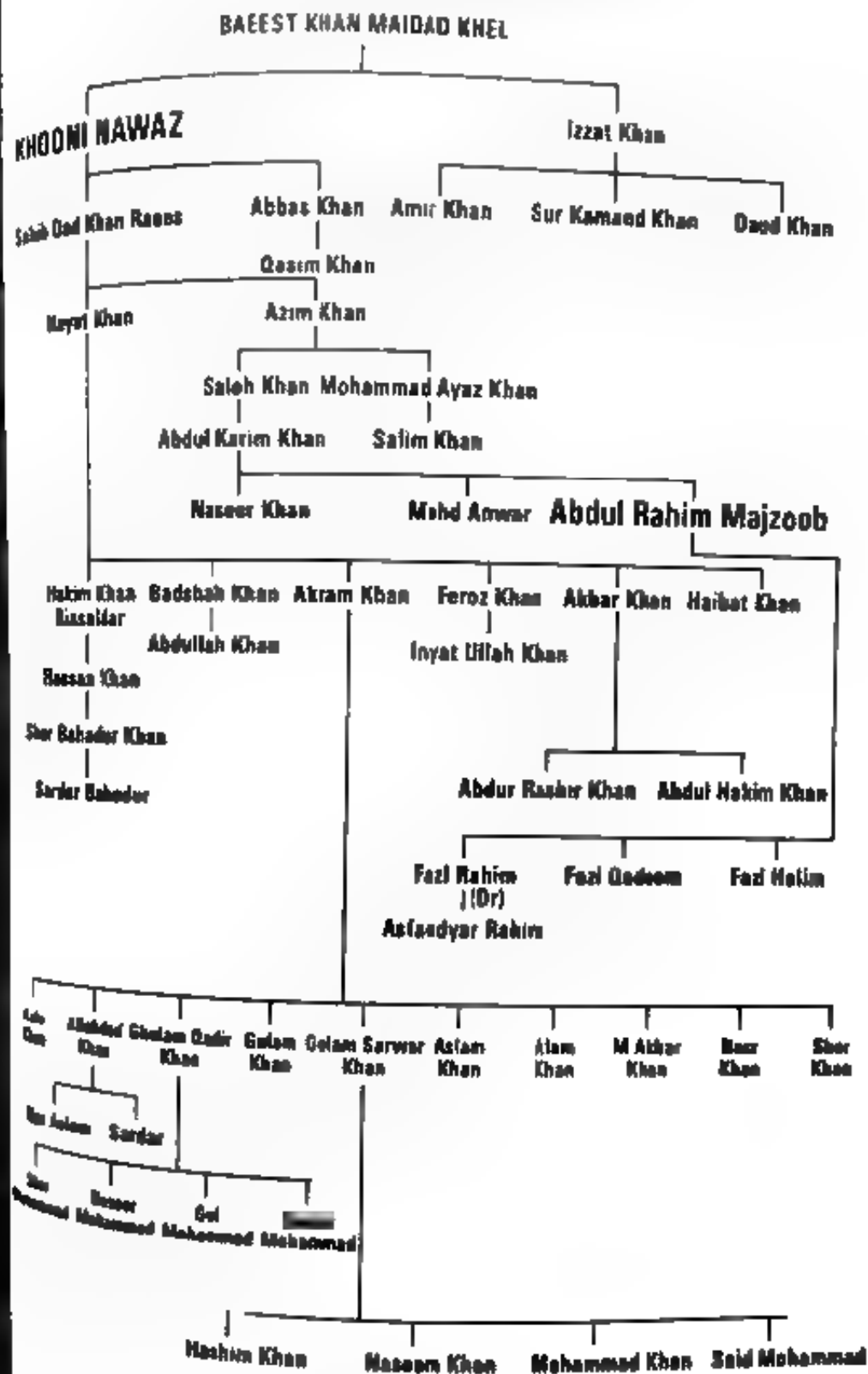
And by treachery then you had taken the arm.

Inviting Maidad Khel and taking oath on Quran.

You deceived them by sweet talk to finish the plan.

The above narration has been borrowed by me from a number of sons of the soil. The irony of the fate is that none of the persons during my tenure as EAC and AC Marwats, ever came to me with a version different from this. I have not suffered from any reservation to offer my readers what has passed either through my ears or eyes without prejudice to any of the *Gund*, race, colour or person etc.

The genealogical table of "KHODI NAHAZ" reflecting also that of ABDUR RAHIM MAJZOOB)★



★ a renowned Pushto poet, scholar and advocate.

GHAZNI KHELI

Ghazni Khel are *Tor gundis* in their social setting. They are identified by the large Egyptian forehead, erect stature and slow haughty gait. They are coolminded, taciturn and wise. Saifullah Family is eminent in Ghazni Khel owing to their political propensities since long.

This clan is the Totazai branch of Behram family. Other sub-clans of the Behram family are Maidad Khel, Tajazai, Dilkhwaza, Yousaf Khel, Totazai, Tittar Khel and Landaki etc. Initially the clan was led by Gul Khan (or Gulan Khan) Tittar Khel, Ghulam Khan, Nawab Hakim Khan and his son Samandar Khan. Later on however, the headship of the clan shifted to Dauran Khan's sons namely Mahabat Khan, Azmat Khan and Arsala Khan and then to his grandson Purdil Khan. Out of them, Mahabat Khan and Arsala Khan were more popular owing to their chivalry, heroic feats and cleverness, finding also a mention in the war ballads of Marwats. Arsala was known to be more cunning, shrewd and crafty while Azmat Khan was simpleton. Mahabat Khan however was known for his militancy and brave disposition who fought several skirmishes in cahoots with Amar Din s/o Azmat Khan.

After Purdil Khan's death, his son Shadi Khan became the chief of the clan but after him, the power shifted from Purdil family to Sher Dil but *Raes* still rested with Purdil family. Abdur Rahim Ghani Khel was a notable advocate in the family and was brother-in-law of Saifullah Khan. Sher Dil Ghazni Khel had five sons namely Akram Khan, Faizullah Khan, Rehmatullah Khan, Abdullah Khan and Karim Khan.

- Readers may note that the word Ghazni Khel is in fact a disfigured form of Ghazni (S/o Tota Khan S/o Behram Khan) from whom are descended Ghazni Khel. It is in the same way as Marwats pronounce Gul Rang as Gurlang, a famous maidad Khel warrior. (Source: Master Sher Ghazni Khel)

The domination of Chazim Khel clan on the scene of Marwats is in part due to the effort and dynamic personality of late Faizullah Khan. His first appearance on the political scene commenced from 1913 when he was elected as member of the legislative Assembly and continued up to 1915. He got the first contract of B.E.S.C. (Bannu Electric Supply Corporation) and Chashma Right Bank, before partition. Besides, a number of inns, mosques and Eidgahs bearing testimony to his memory, were established in Bannu, Tank and D.I. Khan for the rest and comfort of the common travellers.

The present Eidgah at Lakki is also a tribute to his living memory. A number of scholarships are stated to have been awarded by him to the poor and needy students to enable them get higher education. It was talk of the time that any person who returns empty handed from Faizullah Khan is worst fated (*bad bakhth*). All this and many more speak highly of his colourful personality, self-service and sacrifice for a national cause. Faizullah Khan's son Saifullah Khan (late) was the first and his cousin Abdus Sattar, (Akram Khan's son) the second MLA elected from Bannu District.

Barrister Saifullah Khan was a renowned industrialist of the Province. Hamayun Saifullah, Salim Saifullah, Anwar Saifullah, Javed Saifullah and Iqbal Saifullah are Barrister Saifullah Khan's sons and grandsons of Faizullah Khan. Habibullah Khan, Dr. Karamatullah Khan (late) and Dr. Abdul Aziz Khan (late) were some of the respectable members of this clan in the recent past. Saifullah Khan was Barrister and man of a great calibre. His brother Niamatullah Khan (late) was Senator (twice) and later, member of the Provincial Assembly in Zulfikar Ali Bhutto's regime. Begum Kalsoom is the sister of General Habibullah Khan Khattak (late), Yousaf Khan Khattak (late) and Mohammad Aslam Khan Khattak and is the daughter of Khan Bahadar Quli Khan. She held the portfolio of Minister of state for commerce and then the minister for Women Division in the Junejo Cabinet. She was also member of Majlis-i-Shura in the late Zia-ul-Haq regime. Besides, she has remained as the Provincial head of APWA

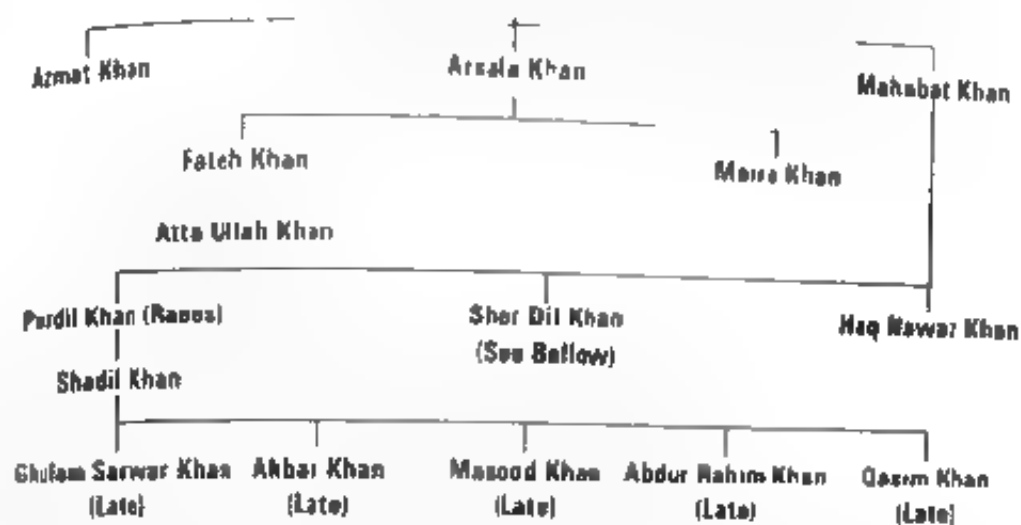
(NWFP) in the past. She is a lady of fine arts, lively spirits and of course reputed for generosity. The sudden and untimely death of her husband Barrister Saifullah Khan MNA, confronted her with a real challenge of her life as the hard task of bringing up and educating her five sons (mentioned above) fell on her tender shoulders. It was her indomitable courage, wisdom and sagacity that elevated each of her sons to a position which every Marwat should boast of.

The banner of Ghazni Khel clan and in fact the whole of Marwats is now carried high by Saifullah family particularly Hamayoon, Sahim, and Anwar owing to their political capability and acumen which they have of their own. The efforts of this family in making 125 years-old Lakki Tehsil into a district, are significant and praiseworthy. But a lot is expected of them in terms of socio-economic uplift of the poor population of Lakki who have not benefited as expected.

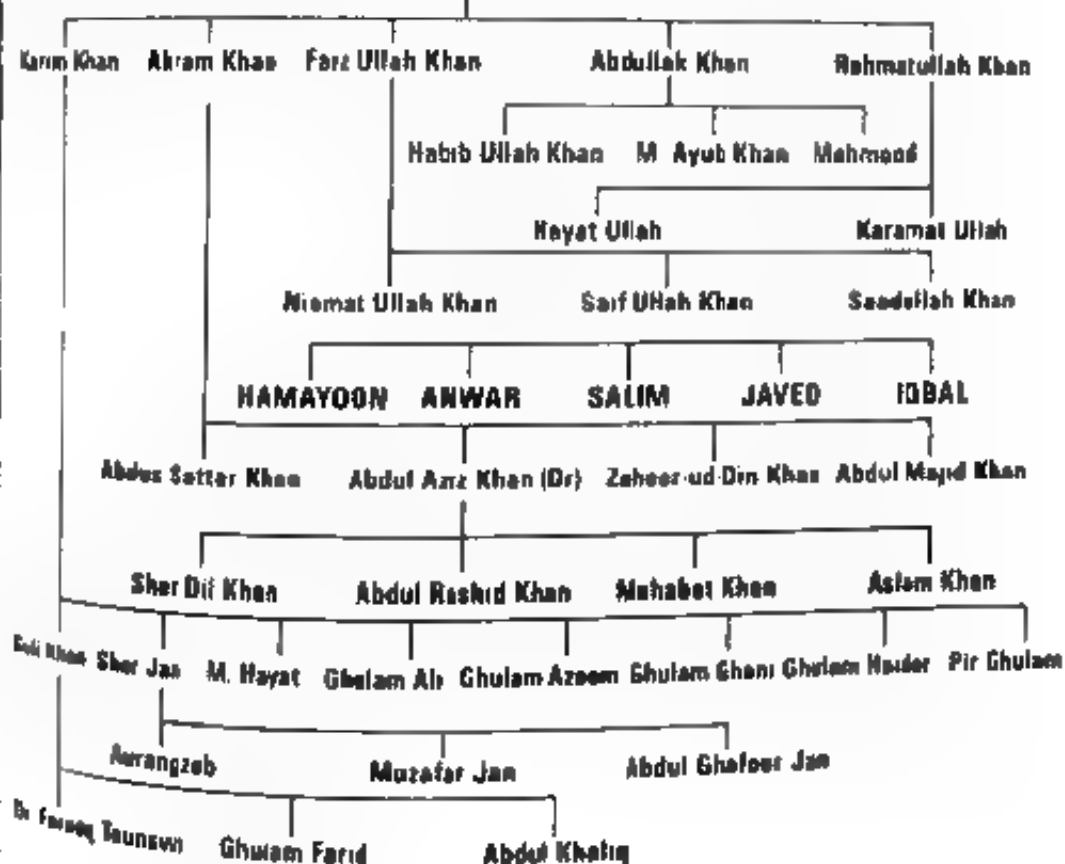
The following pedigree is illustrative of the Ghazni Khel genealogy (see on next page)

The Genealogical Table of Ghazni Kheh Who descended from
 Dauran Khan s/o Nawar s/o Ramooz s/o Abdul s/o Daulat s/o Mamma
 S/o Achu s/o Sundar s/o Salar s/o MARWAT

DURAN KHAN



SHER DIL KHAN



MIRZA KHEI

This is a Bazid Khel subsection of Khattak Khel under the higher branch Utman Khel (Utman s o Tapi s o Marwat) and is popularised under the name of Mirza Khan son of Darya Khan. Jamadar Khan and Turan Khan (sons of Ibrahim Khan and grandsons of Mirza Khan) were wise and brave militants, famous for their acumen, generosity and hospitality of the first order in this clan. Jamadar Khan's grandson, Muzaffar Khan was a popular Malik of his clan, who won the title of "Khan Bahadar" from the British. He stood like a wall in front of Wazirs in Walat. His son Mohammad Zaffar Khan also won the honorary title of Nawab in 1922 which was the only honorary title in Bannu District. Nawab Mohammad Zaffar Khan, his grandson Rahim Dil Khan and Nawab's son Sher Afzal Jang, have been members of the Provincial Assembly NWFP in 1937, 1965 and 1968 respectively. It may be noted that Nawabzada Sher Afzal Jang is a Prominent Urdu Poet. Salim Dil Khan is Nawabzada Rahim Dil Khan's son who held the portfolio of Vice Chancellor of Gomal University D I Khan during the year 1989. Besides being a reputed advocate, he is endowed with the quality of nice oratorship and is gifted with extremely sociable demeanor. Presently he holds the portfolio of judge in Peshawar High Court. The clan at present is led mostly by Nawab Sher Afzal Jang.

MAMMA KHEL

It is a sub-clan of Dukhoza branch. Atal Khan son of Rindal Khan, a renowned elder claimed its headship. His son Zaffar and grandsons Khawas Khan and Sarwar Khan were among the respectables of the area. Khawas Khan's son Sultan Khan was awarded the title of 'Khan Sahib' by the British. His son Malik Raza Khan locally known as *Hukumat Khan*, though old, is still active and is highly revered by the Marwats. He has been a member of the NWFP Assembly in the past.

MIRZA KHEL

This is a Bazid Khel sub-section of Khattak Khel under the higher branch Utman Khel. (Utman s o Tapi s o Marwat) and is popularised under the name of Mirza Khan son of Darya Khan. Jamadar Khan and Turan Khan sons of Ibrahim Khan and grandsons of Mirza Khan) were wise and brave militants, famous for their acumen, generosity and hospitality of the first order in this clan. Jamadar Khan's grandson, Muzaffar Khan was a popular Malik of his clan, who won the title of "Khan Bahadar" from the British. He stood like a wall in front of Wazirs in Walai. His son Mohammad Zaffar Khan also won the honorary title of Nawab in 1922 which was the only honorary title in Bannu District. Nawab Mohammad Zaffar Khan, his grandson Rahim Dil Khan and Nawab's son Sher Afzal Jang, have been members of the Provincial Assembly NWFP in 1937, 1965 and 1968 respectively. It may be noted that Nawabzada Sher Afzal Jang is a Prominent Urdu Poet. Salim Dil Khan is Nawabzada Rahim Dil Khans son who held the portfolio of Vice Chancellor of Gomal University D I Khan during the year 1989. Besides being a reputed advocate, he is endowed with the quality of nice oratorship and is gifted with extremely sociable demeanor. Presently he holds the portfolio of judge in Peshawar High Court. The clan at present is led mostly by Nawab Sher Afzal Jang.

MAMMA KHEL

It is a sub-clan of Dukhozai branch. Atal Khan son of Runda Khan, a renowned elder claimed its headship. His son Zaffar and grandsons Khawas Khan and Sarwar Khan were among the respectables of the area. Khawas Khan's son Sultan Khan was awarded the title of 'Khan Sahib' by the British. His son Malik Raza Khan locally known as *Hukumat Khan*, though old, is still active and is highly revered by the Marwats. He has been a member of the N.W.F.P Assembly in the past.



Raza Khan Mama Khel
(alias Hukumat Khan)



Nawab Muzaffar Khan
(Late)
(Honorary Magistrate)



Saleem Saifullah Khan

Now some mention about those who make part of the genealogical order of Marwat clan; nonetheless opinions differ about them

1 Mula Khel.

Some say they are Faqiran, some tell them the offspring of Mulla Usman. Some opine they are Sheikhs while according to some they are Bhattanis. According to H.A. Rose, they descended from Hazrat Ridal i Habshi (Abyssinian) the first prayer caller in Islam. They have got themselves assimilated with the Marwats by inter marriages.

2 Mamrez

They are related with Behram Khan who had permitted them to rehabilitate on their lands.

3 Khan Khel.

A man named Khan came from Khaisur along with his widow mother and got settled in Daulat Khwazai clan of Marwats and by inter-marriages, his offspring are now called Khan Khel.

4 Piran of Gorka.

Gorka Nar and Gorka Marwat are in reality Saveds and are said to be the offspring of Sheikh Shah Mohammad Rohani. They mostly live in Tapa Isaki Sheikhan of Bannu District.

5 Michan Khel.

They are the offspring of 'Khako Baba'. They are not Sayeds. The story goes that one Michan Baba (whose real name was not this) went to nearby forests in Lakki Marwat to contemplate when all of a sudden he heard the name of 'Allah' from a distance by which he got vibrated and started dancing and in the state of ecstasy, he went round the jungle towards some lonely deserts. Those who had the chance to see him whirling like a "Mechan" (a traditional manually operated machine in Pathan houses used for grinding rough grains).

called him as 'Mechan Baba' and is remembered with this name to date. It is said those who visit the tomb of Mechan Baba get safe from the snake bite. The offspring of this saint, it is said are known to catch living snakes with no fear or danger. Marwats, during war with Niazis expelled the later from their area but said nothing to Michan Khel being "Faqiran" (فقيران). Michan Khel reside in Garhi Mir Alam, Munja Khel, Garhi Michan Khel and Ghoriwala of Bannu District and in Tatti Michan Khel of Lakki District.

Abba Shaheed

Abba Shaheed in reality is "shaheed", the martyr, whose actual name is Daulat Shah. His tomb is about 15 km towards west of D.I. Khan City. The offspring of Abba Shaheed are Matori, Dalo Khel, Ziara, Aba Khel and Woshi Khel who during the mutual vendetta of Marwats, took side of the Sunder family i.e. Achukhel and Khado Khel. That is why Achukhel and Khado Khel together with Abba Shaheed are called Dre Plari i.e. the offspring of three fathers. Abba Shaheeds have now amalgamated themselves with all Pashto traits of Marwats to such an extent that neither the Marwats expel them from *Marwatganai* (مروت گنی) i.e. Marwat brotherhood, nor do they call themselves 'Sayeds'.

BERE FAQIR

The narration will perhaps remain incomplete if a slight reference is not made toward "Bere Faqir" of Lakki whose real name was Sayyad Ahmad Ilyas. He was a Sayyad by caste and all the Marwats held him in high reverence. They believed he was a *Sahib Kashaf* (i.e. blessed with spiritual revelations). He used to sit in solitude under a "bera" (an edible fruit) tree somewhere between the Gambala and Kurram river and of course, would avoid mingling with people. Rather he would not allow anyone to come near him. He used to read out their hearts from a distance.

During the First World War (1914-1918), a strong wave of hatred and animosity already simmered against the British rulers

amongst the Muslims all over the world but particularly among the Indian Muslims. It was natural that the pious spiritualist Sayyad Ahmad Ilyas also got intoxicated with this anti-British wave in the totally deserted area of Lakki Marwat. His only mission was to defy the British rule. For this purpose he prepared his followers for "jihad". His struggle was vehemently supported by Akram Khan Sparli Khel, Mohammad Ilyas Khan Aba Khel, Mohammad Yar Pir Khel and Shahbazi Isak Khel. Even the Hindu "seths" aided his jihad willingly. All the fore mentioned zealots supported by their men, planned under the leadership of Bere Faqir to launch a raid on an armoury ("koth") in Lakki and to attack Bannu city with the available weaponry. Their plan was leaked out in the nick of time and all were besieged and then arrested by the British regiment. They were tried and sentenced to 14 years rigorous imprisonment and their landed properties were confiscated. Bere Faqir was confined in the Central Jail of Peshawar where soon after a few months, he peacefully breathed his last and was honourably buried in the very premises of the said Jail. His shrine is still a live memory of this historic event for the posterity.

MARWAT CUSTOMS*

Like all the Pukhtuns, the Marwats equally observe their ceremonies with great zeal and zest, life and fervour, though the points of difference are for the most part insignificant. They are a tribe who have a strong faith in their norms, values and traditions which they have attained through ages. Someone has aptly said, "A Marwat bereft of his ancestral mores, cherishes no manhood". Some of the main customs that are in vogue amongst the Marwats today, are presented below.

BETROTHAL AND MARRIAGE CEREMONIES

Betrothal is nothing but a ceremonial declaration of the girl's engagement to a boy and is a necessary step preceding to marriage. It is called 'KOJDA' by Bannuchis and Marwars, 'NIWAH' by Wazirs and 'KOJDAN' by almost all the rest of the Pukhtun tribes of Pukhtunkhwa. As soon as puberty is attained, the conscience is awakened for marriage amongst parents of both the sexes. The instances of a man boy wedded to a major girl or vice versa also have been noticed which manifestly are due to a variety of social factors, besides being economic. The choice of a girl generally depends upon the discretion of the boy's mother, sisters etc who choose the girl by roaming and searching in different houses. Inter-family marriages are in vogue as in other Pukhtun tribes. The Marwat are acute beauty-lovers and make exorbitant bids for good-looking and pretty girls in pursuit of their marriage. Exchange of the girls (*Watta Satta*) amongst the poor classes, like all other Pukhtuns, is also not uncommon. As a general rule, the bride dowry is paid in hard cash. The poor class sells daughters on exorbitant offers made mostly by richer Wazirs and Bhattanis, despite the fact that youths of quite a robust health may be available in their own close kinship. This practice is rampant among the Marwats obviously due to extreme poverty. Yet however it is strange

* Note: Help has been taken from the *Bannu Gazetteer (1907)* by Mr. Thorburn, describing old customs of Marwats.

that they resent if they hear anybody addressing him, "You sell your daughters as you sell your cattle in a livestock market" Consequently cases of abduction and claims of *Sharmoona* at subsequent stage make part of their social life but mostly of the poor. Such cases of abduction in majority of the cases take place with the consent of the girls. It has been observed that even their mother's consent is not excluded in such abductions at times. FIRs reflecting such intentions of the kidnapped girl and her mother are not uncommon in criminal courts of Lakki Marwat. During my tenure as EAC and SDM Lakki, I have come across cases of fornications wherein the girl's mother extended full support in the act with an obvious motive of giving her daughter's hand into her paramour's, leading to subsequent FIRs booked against the couple by the father of the abducted girl. A young Marwat woman needs mercy in this regard. They are awaiting the day when some divine hand comes to their rescue to relieve them of the colossal social atrocities they are being meted out in their homes as well as in the matter of their future adaptations in life.

To begin with the story of engagement, the first advance is made by the boy's family. Ordinarily, some time ranging from a week to a month, is given by the girl's parents to think over the proposed relation. If the reply is favourable, and the girl's parents express willingness to entertain the idea of a match, negotiations proceed as to the price of the bride.

When all the important questions of the price of the girl are settled, a visit is paid by the boy's father and his friends to the father of the girl where the bride's price is paid in whole or in parts. In the latter case, the balance is paid before the marriage ceremony. In order to materialise the proposal, a custom prevails that father of the girl invites the boy's father to his house and to ask him to pass thread through the needle which he must do. After this, they put "Mehindi" (crushed leaves of the myrtle plant in powder form) on the palm of his hand. The boy's father brings back that needle, thread and his coloured palm and shows it to the boy's mother. This is the proof of

accepting 'Yes' from the girl's side. A date then is fixed for the betrothal, with the mutual consent of either side. When the date has been fixed, a sum of money in cash, a certain quantity of grain, some sheep and other items necessary for a feast called "Khishai" in Marwat and "Tosrali" in Banna, have to be handed over by the bridegroom's family to the father of the bride. The return of the boy's father and his friends from the girl's house after betrothal, is most often accompanied by discharge of heavy and indiscriminate firing as a token of rejoicing.

At betrothal, neither the boy nor the girl is ever present at the ceremony. Amongst Wazirs, it is considered most decent to keep the girl in ignorance of her betrothal for a time. The custom of the Wazir to the behaviour of the boy in the period between betrothal and marriage differs distinctly from that observed by Bannuchis and Marwats. The boy during this period, must not visit his future father-in-law's house nor the girl must be seen by him as far as Marwats and Bannuchis are concerned. With Wazirs on the other hand, the intending bridegroom and his friends go the girl's house and entertain the family. The custom of such visits which are usually paid by the bridegroom before marriage, are known in common parlance as 'extension of leg' (*خپے ارته*).

After betrothal, the next stage is to fix the date of the marriage. The period intervening between betrothal and marriage ranges from 3 months to one year and sometime more, depending upon the convenience of the boy's family. On the date fixed for bringing the bride, the marriage procession (*Wira* or *Janj*) including women, then proceeds to the girl's house, where the whole village folk eagerly receives the *Janj*. The time for arrival of *Baraal* (the wedding procession) is generally forenoon and at times afternoon. The bridegroom procession heralds the arrival with a vigorous volley of fire-arms. Both men and women of the procession are received with great fervour. They are served usually with tea and roasted chickens, along with sweetmeats and common fruits like banana and apple etc. The unstitched cloths of diverse colour and quality presented by the



Khyber.ORG

bridegroom's party are later exhibited to the female guests to have a
 glance. Remarks are then passed by the women, according to the
 quality and cost of the pairs of clothes and shoes, most often with a
 view to please the boy's mother and sisters etc. This custom is known
 as '*jore wra*' (خوری وری) (i.e. bringing unstitched pairs of clothes to
 the bride's house). The Marwats call it *Khatti Wra* (خانی وری). This
 function can be arranged on any day intervening betrothal and
 marriage. If however due to some reason, the boy's parents fail to
 perform the custom of '*jore wra*' in between this period, then it is
 performed on the wedding day. Failure to perform the ceremony of
 '*jore wra*' in time and on happy days like Eid etc. leads to
 misunderstanding and causes serious complaints lodged before the
 bride's parents. The bride in poor classes is given a ride on the camel.
 The back of the animal is finely decorated with a wooden cabin known
 as *Kiyawa* (کیا و) covered by a red *Shawl* (سالیو). The camel has
 now almost been replaced by car. Even the poor classes in Marwat
 now prefer to hire a car for bringing the bride. The car is finely
 decorated with flowers followed by a procession of other cars engaged
 by the relatives, friends and other kindred of the boy. The marriage
 procession is called '*Wra*' by Marwats, '*Janj*' by Mohmands, Afidis
 and Yousafzais and '*Baraat*' by Peshawaris. The dowry material is
 often loaded in a separate vehicle but it must invariably accompany
 the '*Wra* procession'. Such *Saaman* (dowry material) is also exhibited
 before male and female members of the boy in the house of the bride.
 As is usual with every Pukhtun tribe, the quantity and quality of *Jahez*
 (dowry) is considered as the symbol of honour from the girl's side and
 symbol of pride from the boy's side. At the head of the procession are
 usually the drummers and as often as possible, a troupe of dancing
 boys. Among the Wazirs, the martial character of the tribe is reflected
 in the drawn swords and frequent discharge of fire-arms by the
 members of the party. Towards the side of Peshawar, Mardan and
 Charsadda, the bride is usually brought in '*Tonga*' covered with a cloth
 from back side called *purda*, accompanied by the boy's mother, aunt or
 sisters etc. The bride is covered with a red *shawl* (سالیو). The *Tonga*

business however is now going out of fashion as it has now virtually been replaced by motor car even among the poor classes. Certainly, it is considered to be a symbol of great pride not only in the opinion of the two families but is also admired by the on-lookers. The bridegroom invariably remains at home at his village as the Wra procession proceeds to the girl's village. On return of the Wra, the guests are served with sumptuous lunch by the boy's father, starting usually from 10.00 AM to 2.00 PM. The quality of food of course depends upon the financial status of the host. As a rule, these are sumptuous feasts. The female members of the boy's family and others remain busy dancing and singing till late evening. Female members stay with bride in a well decorated room till late night and then she is left alone after her life companion enters the room. Certain edibles are cooked for the bride by her mother to be carried along with her to the new house. The bride takes pride of these edibles to accompany her to the new house. These edibles are commonly known as:-

Ziar Pasti (زیرپاستی) A thin paper-like loaf of bread painted with a layer of sugar, fat and powdered "haldee".

Tekali (تکیلی) Round cakes made of flour and sugar.

Gulamai (غلامی) A scented round cake made up of powder of flavoury plants which the bride rubs on her face and body for the purpose of fragrance.

Lawangin (لونگین) A garland of clove plants with pleasant fragrance, which is clung round the neck of the bride.

Garobai (گروبی) A thin pudding made of raw sugar (gurb) which is distributed among children after the bride is brought to the new house.

In older days among the Marwats, the bride used to come from her father's house, wearing a mirror ring known as Arsi (آرسی) on her fingers, which was one of the marriage ornaments. Most probably, this fashion was borrowed from Hindu custom. However it is no more in practice. On the arrival at the bridegroom's house, the

bride is made to sit on a pre-arranged bed on the floor of a well decorated room. Wheat grains and hard coins are thrown over her head, as a good omen that the family may in future be blessed with male progeny and plenty of riches. A male child is then placed in her lap with the idea of bringing her good fortune in the shape of male issue. This custom is also in vogue among almost all the Pukhtun tribes. The news of the birth of a male child is announced hilariously with pride and high hopes and is taken as the symbol of strength for the family. As is prevalent among other Pukhtuns, the arrival of a female child is received with a candid feeling of defeatism and frustration. In order to ensure plenty of offspring and riches, the bride is also made to dip her hand into a pot of 'ghee' which signifies her remembrance of riches in her future life. Thereafter the female members of the bridegroom's family as well as female guests unveil the face of the bride with exultation and rejoicing. They pass congratulatory and playful remarks, "She is beautiful. May God bless thee. God may save thee from envious eyes. Blind be the envious eyes" etc. etc. These remarks are most often passed with a sardonic effort to please the boy's mother and sisters etc. This custom of unveiling the bride's face is called 'face showing' (*چا کتنه*).

In majority of the Pukhtun tribes, the 'Nikah' is performed after the bride is brought to the bridegroom's house. In other words, the 'YES' from bride's mouth is obtained after she leaves her parents' home. This indeed looks strange - rather unIslamic but it is how the peculiar social setting of the Pukhtuns has accepted it.

The time of performance of 'Nikah' in the bridegroom's house is usually after Isha prayer. A *Mulla* who generally happens to be the Imam of the village mosque usually performs the ceremony of 'Nikah'. He is fetched by the elders of the bridegroom after Isha prayer to solemnise the bond. He, with the consent of elders and of course in light of Islamic Sharia, fixes the dowry (*Hage-Mahr*) and obtains 'gesture of acceptance' (*قبوله*) from the bridegroom in the presence of the elders of the family. The gesture of acceptance from the bride is

already obtained through *the brother of Nikah* (د نکاح دور) appointed by her at her own choice or on some one's instructions. As a matter of rule, the Nikah's brother is a close blood relative of the bride. The term used by other Pukhtun tribes at Peshawar and Mardan side, for such an attorney is *'father of Nikah'* (د نکاح پلار). On the third day after her arrival, the bride returns to her parent's house in the company of the boy's mother or brothers. This is called '*Drema*' (دریمه) i.e. the third day. The bridegroom after lapse of a few days goes to bring her back. As this is the first visit of the son-in-law to his father-in-law's house, the former is lavishly entertained there. In rest of the tribes of Peshawar, Kohat, Mardan, Charsadda, Swat etc, the bride after passing 7 instead of 3 days with her husband returns to her parent's house. It is called *Ouwama* (اووممه) i.e. the 7th day.

Below are presented for the general interest of the readers some of the main customs which were existing amongst the Marwats in the past or are in vogue amongst them even today.

(i) **WOUNDING THE HORSE (i.e. As Zablawal)** اس زابلول

"*As Zablawal*" was one of the old prevailing customs. The modus operandi was that a certain number of merry-makers would mount on a dummy horse made up of reed plants and a sweeper (*Kotana*) would enter their ring. After a few antics he would break his steed to pieces in front of relatives of the bridegroom whose duty would then become to reward the performer. The origin of the custom however is not known though it was common in Bannuchis and Wazirs as well.

(ii) **HOLDING A WOOLLEN SACK** پورئی لے غوبری نیول .

It was a custom prevailing among the Marwats in which the bride, before leaving her parent's house, would hold the corner of a woollen sack with a younger brother or some other male member of her family. It signified the boy's intention of avenging any ill treatment the girl might receive in her new home.

(iii) **FILLING THE PITCHER (GARHAI DAKAWAL) - گریہ و کول**

The custom was that the bride's sister would take a pitcher to some stream running outside the village. The bridegroom then repaired to the place, plunged his sword into the water and allowed the drops to run off the blade into the pitcher. According to Bannuchus, this ceremony signified the bridegroom's intention to keep his wife in seclusion and provide her the water in her house. The pledge of providing water to the bride finds rationale in the unfavourable circumstances of sizzling heat and remotely-placed water reservoirs in the arid zones of Bannu or Marwat.

(iv) **BREAKING THE PITCHER AND LID. - گریہ اور غولے ماقول**

A custom prevailed in Marwat tribes that the bride, a day before her departure to the new house, in the company of her female friends, carried a pitcher to some desolate place outside the village usually at late noon hours. She was forced to make the pitcher fall on the ground which would break. The bride would simultaneously begin to weep in a specific wailing tone while her friends would relish and sing songs the burden-bear (*پن*) which usually was followed by the usual *nemakai* or *tappa* and repeated by the same burden-bear as

Besides, at the time of the visit of the bridegroom to his father-in-law's house on *Owwama* (seventh day) to bring back his bride, the former would become subject of jokes in the presence of female members that accompanied him. He was to be put some curious questions which he must answer. On this occasion, the bridegroom would find himself the butt of the girls, and he must show some wit if he was not to cut a sorry figure before his spectators. For instance, he was asked to break the earthen lid of a pitcher lying nearby. This action of breaking the lid was hailed greatly by all the members of the bride's family. He was then asked to break the earthen pitch pointed out to him.

God knows wherefrom and how the custom of breaking the pitcher and lid was adopted by the Marwats, yet it seems to be a Greek occupation which somehow or the other has found place in their social life. In my opinion, the pitcher in Greek mythology denotes the womb and the lid signifies the hymen of woman. The breaking of the pitcher and lid indicates that the youth has succeeded in perforating the vaginal hymen of the bride or in other words has succeeded in terminating the virginity of the bride. Similarly, the weeping of the bride over the breaking of her pitcher outside her village as mentioned above signifies that her period of virginity (*ريعتوب*) is coming to an end. The assumption of resemblance of pitcher with womb and lid with hymen, seems closer to truth and rationality.

MARWAT FESTIVALS

EGG COMPETITION

The Marwats excel in celebrating their festivals. Apart from Eid celebrations, the youngsters wear pretty dresses, with coloured hen eggs in their hands to compete. A chap makes the apex of the egg touch with mild force with the egg of his counterpart. The one whose egg is broken is defeated and thus loses his egg which is handed over to the winner.

EID CELEBRATION

On Eid days, almost everyone prepares meals like rice, sweets, etc. in his home and brings them to a common chowk (market square) where the people assemble after Eid-Prayers. *Charpais* (cots) are already lying at the chowk where these people are seated. Everyone then throws his shoes on the ground. A lot of shoes thus gathered, are covered by a cloth sheet (chadar). The headman of the village then takes a shoe out of the lot and shouts loudly, "Whose shoe is this?" The owner of the shoe replies from the *charpai*, "This is mine". Accordingly all those who are sitting with him on the same *charpai* are directed to take their food arranged by a house of particular mohalla (street). As soon as that particular Mohalla is exhausted, the next Mohalla starts to entertain the guests in the same luck-try methodology. The point to note here is that the guests take their meals regardless of the fact whether they like it or not. In other words the question of personal choice for such a food is eliminated for it is not known whether the food coming out of a house of a particular Mohalla is rich or poor in quality. The custom manifestly reflects the spirit of brotherhood, affinity and a common approach of the Marwats to share meals with one another on the basis of Islamic teachings. Unfortunately the custom, with the extinction of chowks, is no longer in vogue now.

Marwats are the people of beliefs and convictions. They are orthodox but true Muslims. Like other Muslim brethren they celebrate Eid-ul-Azha by slaughtering animals in odd shares. The meat

is distributed according to Islamic *Iqra*. They believe that the animal slaughtered for *Qurbani* (sacrifice) gets life in the same shape on Doomsday and that the sacrificer rides it which makes him reach straight to Paradise.

(ii) TALAJ (تالائی)

Sweet rice and sweet meats are cooked at home on Eid days or any other happy day (like marriage and birthday etc) by the young ladies in their houses and sent to youngsters of the village who gather at the village chowk. They eat whatsoever eatables are sent to them and return the pot after putting in some currency coins.

(iii) SHISHPALAJ OR SHAB-I BARAAT (KHA SHIPA OR HOLI NIGHT) (شیش پلئی)

A tradition goes that a tunc prevails on a true believer in the night when God welcomes and fulfils any prayer thus made to Him. The Marwats, being true Muslims are also seized with such passions and pray to Almighty God the whole night for seeing their desires accomplished. Youngsters in groups go stealthily to the houses in this night wherefrom they secretly collect pots of milk which they drink subsequently.

(iv) DEWALI (دیوالی).

This is an old custom celebrated by the Hindus in old times. Marwats used to participate with them in their homes and villages. They used to gamble with them and win many riches. Their social edifice however is still not immune from this disease and one can come across many gamblers in some of the known Marwat hamlets. Thus at the same time is a challenge to the Lakki administration. It is regrettable to note that the Marwat political leaders are utterly lagging behind in helping the local administration to root out this evil. There has come for them to release their accounts to the Marwat posterity. These respectables and political leaders can go a long way in eliminating and uprooting this social cancer from the social structure of Marwat youths.

PERSTITIONS AMONG THE MARWATS

A crow's appearance over the home wall at morning time is considered to be a bad omen. It also signifies the arrival of the guests on that day. Seeing a black cat or dog is considered a bad omen and similarly, the long wailing cry of dog, wolf etc. at night

DAINRA (دائرا)

It is believed among the Marwats that a normal household woman who does not take bath consecutively for 7 menses is turned into a dreadful gruesome creature looking like a mentally deranged woman. At day time she is believed to be perfectly normal but suddenly gets up at night with her hair scattered on her face, her teeth protruded from her mouth giving a look of a 'Dracula'. The unkempt woman roams about astray at night and kills the people in their houses and outside. One of the major causes of their calamities is thought to be this *Dainra*. Marwats call her *Dainra* while Wazirs and Bannuchis call her *Rawe* (روے). It seems that the concept of *Dainra* is not peculiar to Marwats alone. Similar beliefs also prevailed among the people in medieval Europe as is revealed from the following verse of S.T. Colridge taken from the poem *Kubla Khan*.

"The sacred place as holy and enchanted,

As ever beneath the waning moon and haunted

by a woman for her demon lover"

"S.T. Colridge".

SOLAR OR LUNAR ECLIPSE

It is considered a black omen particularly for pregnant women. Such a woman keeps herself awake and remains busy in household work the whole night lest she should give birth to a misfigured or deformed child. Like all other Pushtun tribes, Marwats also believe that evil eye can bring about damage to them, to their animals and even to inanimate things especially crops. To avert the

effects of evil eye, children are made to wear small or large amulets wrapped in coloured cloth or black leather hanging around their necks. One mysterious method still existing among them is that three red chillies are waved in succession round the affected person's head and are dropped one by one with an incantation into the fire to exorcise the evil-eye effects.

THE CROWING OF A HEN

It is considered a symbol of bad omen. Seeing camel or snake in dream is considered unlucky. Snake-bites are cured by the offspring of Michan Baba who is buried in Wana and whom Marwats consider a saint for possessing charm against snake-bites.

THE BIRTH OF A BOY

The birth of a male child is always a symbol of strength and is taken to be a good omen. But the birth of female child is resented generally.

THE BURIAL OF THE DEAD

The dead are buried in the usual manner. Alms are distributed after the burial in the form of both kind (mostly soap, and a few yards of white cloth) and cash. This custom is called '*Sqat*' and is also prevalent amongst other Pushtun tribes. Sending evening meals to the mosque on the 3rd day, followed by a few Fridays, is a common practice amongst them. On Friday night, one loaf of bread is cooked in addition to routine meal (in average homes) and is sent to mosque at evening prayer time or given as charity in the name of the departed souls. This is called *Da Adeena Warkawal* (دادینے و رکول) i.e. giving charity on Friday night, '*adeena*' meaning Thursday. The common belief is that these souls get free from *sijjeen* (سجین) on this very night and come and wait for meals at the gates of their own homes. Non observance of *Shab-i-Juma* means return of the souls from their homes displeased and unhappy.

CHEHLUM چالو

Chehlum (Salvekhthama) is observed by inviting the male and female relatives to a bigger meal, 40 days after the death. Here also it is a common belief that the soul of the dead person does not quit earth and prevails for 40 days over the house as well as the grave of the person who died. The womenfolk on this day mourn the dead together in melodious tones which invariably soften the grief/emotions of anyone, present at the occasion.

MARWAT SPORTS

Marwats are never shy of sports. It is not strange to see Marwat youths playing in streets the same game they watched on T.V screen last night. The Marwat school going boys always excel in one or two games in the provincial tournaments and usually win the first or second prize. The day is not far off when Marwat lads of these arid sandy plains would shine in the world of sports. I have seen their blood simmering with the high spirits and bright hopes for a better tomorrow.

Some of the common games played by the Marwats are as follows:-

(i) AENDA. (اینڈا)

This game reflects a high degree of sportsman spirit of Marwat youths. The game is commonly known as *Toda* in Punjab and *Kabaddi* (in rough form) in the rest of the Pushtun tribes of Peshawar valley. It is played usually between youngsters of two different villages on a vast sandy ground. The ground is ordinarily $3/4$ furlongs long and a furlong wide, surrounded by numerous on-lookers. The players are naked with the exception of a loin cloth round their buttocks and their bodies slightly rubbed with mustard oil to allow slipping of the opponent's hands. A youth goes in the arena and crosses the line drawn in the middle of the ground. He is pursued by two of the opposite side who endeavour to catch hold of him or throw him down by his legs whilst he aims escaping from them, hitting their breasts with his hands

these times. If he succeeds in catching his prey, he is taken to be the winner. As the pursuit is pursued in going at full speed, heavy falls often occur. This game is most fondly played by the Marwatis in Marwar.

(ii) LANCE PEGGING

This is the game of the rich who own horses. On every occasion, men bring up their horses who assemble in the long arena to ride and pick up pegs or shoes (or sandals) stuck in the ground. A horseman rides at full speed and picks up a peg or an old shoe by means of arrow tipped lance from a particular point on the ground. If he succeeds in doing so, he is declared the winner. The Marwatis generally ride to pick up an old grass sandal stuck against a peg, hence the name 'Chapli'. Lance pegging has now turned to be a game of the past, and is not practised amateur except on very rare occasions of rejoicing or on the arrival of some VIP official to their area.

(iii) DOG HARE RACE

This game of Marwatis provides great jubilation and amusement to any onlooker. In a vast spacious ground surrounded by onlookers, a greyhound is allowed to chase a hare. During the race, the hare cannot go out of the arena because of the surrounding onlookers and as such takes a swift turn at the end of the ground while the dog, being very close to it, takes interesting somersaults one after the other. The dog soon obtains balance and starts chasing its prey. As soon as the hare reaches the other corner of the ground, which is blocked by the people and takes a back turn, the dog in an effort to catch the hare falls again on the ground and takes a few interesting somersaults during which time, the hare has covered a long distance. It is again of interest to note that as soon as the dog succeeds in getting hold of his prey, it can no longer catch it in his mouth or press his jaws over it to enjoy, obviously because of no strength left in his jaws or legs due to utter tiredness. The dog in this tired state is seen sitting helplessly in front of his prey, cursing his fate. The hare too can afford no longer to

Marwat Far

Part of Baeen Valley facing
Lakk, Tehsil, where metalled
road enters the hills

A Marwat with
hunting Dog

Someone then hurries up to rescue the hare from the dog's mouth and slaughters it in front of the helpless poor dog.

(iv) **SKHAI** (**سکھائی**).

Skhai' is another game played by Marwat youths. Each of the two players standing opposite to each other holds the toe of opponents' right foot in his left hand. Each one of them tries to forcibly let loose the grip of the opponent's hand from his leg by throwing him down. He who does it, stands to be winner.

(v) **SHOOTING PLAY-ARROWS** (Archery).

In Marwat villages, particularly in Shaga area, a popular pastime is archery i.e playing with arrows. Two teams with bows and arrows are seen standing at some distance and members of each team turn one by one at the mark which is nothing but a bright paper hung with a stick fixed in a heap of sand. This mark in colloquial term is known as *palai* (**پالی**). He who hits the mark accurately, wins the game.

(vi) **KRAKE** (**کرکے**)

Playing with arrows is called *Krake* (**کرکے**) in colloquial language of Marwat. *Krake* are made of reed plants having wooden band, leaden head and feather wings at the tip.

(vii) **DOG-BATH.**

Dog bath is seen at morning time at the Gambilla river flowing beside Lakki. Tamed and hunting dogs are brought to the Gambilla river usually before break-fast. The owner throws pebbles or stones across the flow of water, and the dog is invited to catch. The faithful dog picks the pebbles in his mouth from the surface of the running cold water and fetches it to his master with his tail wagging as a sign of having done the job. The same is repeated till the owner feels the dog is physically tired.

GAMBLING

Gambling is another game that finds an easy amusement among Marwats. It was a thrilling part of Marwat life in the past and is regrettingly still rampant in the Marwat social edifice. Police raid led by a magistrate any time on any Marwat village would fetch you a number of gamblers. Most often however they succeed in taking to their heels through their inter-connected houses which give them free passage for escape. The unfortunate aspect of the story is that a lion's share of such gamblers claim kindred with highly influential persons of the soil. Still ominous feature of the story is that the hands of these go-getters extend even to criminal courts to rescue them from kissing the rod. Mass literacy campaigns that unluckily remained in oblivion for centuries, would go a long way in streamlining their talents and frittered energies.

MISCELLANEOUS

Partridges, cranes, chakors and quails are commonly kept with great fervour and enthusiasm. Hawking is not common. Duck shooting with 12-bore gun is a common pastime in the vicinity of Gambila River. Similarly shooting at a mark with rifles and kalashnikov is also done outside Lakki city. Throwing javelin was common in the past but not much in vogue now. Swinging in the month of Ramazan especially on Eid days is popular with both sexes. Singing and dancing invariably accompany any ceremonial occasion. The youth on such occasions, never feel shy in dancing and people show great taste in it. Some of the Marwat lads with long hair, pinkish lips, blackened eyes and colourful dresses look still handsome when they are seen dancing rhythmically with the drum beat, *alaxr*, (آلخر) a peculiar Marwat dance.

LITER

survival

poetry

interest

amongst

as it is

master

hands of

society.

quabb

avenge

their

with of

with the

mouth

a typic

Largely

right.

or bree

language

a poet

poetry

light

advent

tribes.

modern

thefta

LITERATURE AND WAR BALLADS OF MARWATS

It would not be out of place to make some mention about unrhythmic, unbalanced and irregular (yet fit to be sung with music) poetry of Marwats known in common parlance as *Kasr na* (السرنا). Interestingly, this piece of Marwat literature does not find place amongst other tribes of *Pakhtoonkhurah* though we have *Badala* (بداله) as its synonym in Pushto literature in somewhat advanced form. As a matter of fact, these are just like war ballads of England which the bards of England used to sing with guitar in their hands on roads and streets.

Marwat ballads are mostly reflective of romance, fate, mutual squabbles and fights, heroic deeds, excitements and persuasions to avenge the enemy etc. Since the present day Marwats enjoy peace in their specified boundaries and are no longer immersed in hot wars with others or inter se, their war ballads too, have gone to extinction with time. They are however still interesting to be heard from the mouth of any old aged Marwat. These ballads were sung with *Sarnada* (a typical string instrument of music) by professional Marwat bards (*Kasro* poets) at village chowks in front of congregations till late night.

Kasr is an Arabic word which means a piece, portion, bending or breaking. In mathematical terms, it is a part of unity. In Pushto language, it signifies *Takhallus* (تخلص) attached with the name of a poet. In Marwat parlance, however *Kasr* is that half rhythmic poetry which tells of war events of Marwat tribes with others and their fights inter se. The days between downfall of Mughal Empire and advent of Sikhs is the time when Marwats fought wars with adjoining tribes. They also fought many wars amongst themselves in an endeavour to fulfil their ambition of so-called Pushto or to win the hegemony of their clan. Marwat war-ballads manifestly are the outcome of this period.

Every *Kasr* is divisible into 4 parts. The first part usually speaks of Allah's mercy, fate and worthlessness or faithlessness of the world. It also speaks of beloved at times. For instance,

یہ سوکھ کئے م رنر کے اندینو رنگ کنہ
محبوبہ م ولیدہ یہ مخہ راغلہ
تر غوڑ م محبوبے سے باؤ و رنگ کنہ

*My heart is heavy and sad
In course melancholy clad
But lo, my love, my beauty dear
Confronted me suddenly so near
That a strange music strikes my ear
The music so sweet to hear
Of her wrist ornaments she always wear*

Or in the *kasr* of Nawaz Khan Maidad Khel

فہ ذرہ م اندینو لہ غمہ وسہ
یہ ازل کلام وھلے وو نور نہ سہ
پہ ازل کلام وھلے نہ نور یثی
مے دنیا دور م ولید چہ تیر یثی

*My heart is burnt with grief and care
The "Moving finger" had written there
And who can change it, none can dare*

The destiny will remain the same

The world's glory is a passing game

The 2nd part of *Kasr* deals with war events and the story of killing of a war lord, as in the battle between Marwats and Niazis.

عزمہ بہ کر بندہ مشیتیں سویر و و
ماکہ نہ کاتہ فی سپیے تورے لہ و و
اشپر کیبہ راڈرے یہ گوگل
دلہ خان نور خان اوویل درے پلاریو
و لے زمر و شے تورے وھلیو
ملاصون مودہ نے لاسی پہ کوڑو لو
جگرہ سرہ لکہ غوڑی غوڑی!
میدان چہ بہ شے شوخو انا نوڑوڑی!
"It was hardly afternoon

The clashes of swords started soon

Ashpar was armed with a small sword

Khan Noor Khan shouted to his tribe bold.

"Thou art Tarzans each my war-lord

Save thy honour with a fight hard".

The fight had started left to right

The battlefield was full with thrill of might".

In the third part of *Kasr*, the poet (*Kasrgo*) praises the chivalry of a war-lord who has fallen in war and simultaneously persuades his warriors and his tribe to avenge the enemy, as in the *Kasr* of Sarfaraz Khel.

حیدر نے سہلے سے دیکھ دیا
 مہوہار نے دیکھ کر سہلے سے
 بائیں سے بولے کہ گھر میں
 راج سے ترہ گھر میں

He is left a cool desolate

Mito Khan has met his harmful fate

Barth may see the turban of Nawab

He is 'death in life' but pulse in throb

On the last of battle between Niazis and Marwats,

دہشتہ کی، درے پلاری رہے دستہ
 دے دیکھ کر سگہ دے دے

'It is hoped that youths of Dre-Plaree

Would take the revenge of Gohar with chivalry."

The Kasr dealing with battle between Marwats and Khattaks.

چہ بہ دے دے دے دے دے
 پہ غوا متوئے دکرہ خواری
 غوا متوئے بوتلے کرے دے
 یارانو پہ تکرے کرے کرے
 پسے وراغلہ بند علی درے پلاری
 مخارجے سرہ نکرہ کرہ جگرہ
 توره توپکو جگرہ سوہ لوخرہ

"Look at fortunate Ganji Khattak

They always play with livestock

They pushed to the ravine of Attock

Their buffaloes and cows mixed like chaff

Lauterlaw which falls

A panorama of the
river is shown in the
background of the
Lauterlaw falls

The confluence of Kurram
and Gambilla rivers
a place of hunting

In their pursuit are the brave Dru Phaw

At once they started to wage the war

See the winding dust, the guns thundering afar"

Or in the battle between Wazirs and Marwats

سما علی، سرن دلتہ سپینو تورا تہ دیرہ سو

ہم دیا تہ، رتہ، روپے "سیکٹی توری نامت

یوہ چو لکٹی وریو دو یٹ عونہ پورتہ عوری

شاغلی مروت خیل دی لہ گولیو کلہ گوری

"Kuki and Barath came out of their walled tower

And early morning, they attacked Waziri bower

The bold stood erect before shining sword

To fight till death, they vowed and all else abhorred

A small band of Waziri gunners danced on hill top

But the Marwats are brave, so they would advance and not stop"

The following *Kasr* again reflects the battle between Niazis and Marwats.

یہ راہ نیازس سترم رور دہ

دراں نے چینو لی دو "گپل تہ

یار سو نیادی پٹہ دو یہ سہ

یتے نے رواستے مروتو شرمول تہ

صبا تہ سرہ لکہ سرہ جگرہ

تورو توپلو جیکہ سوہ لو خیرہ

"O! my friends! listen, Naxi are countless

Spies have already estimated their army

O! friends! Naxi are prepared for enmity

They have come to defeat Marwats and put us to shame

The second morn brought the fiery fight

The guns released the cloud of gun-powder aright."

The last portion of the *karr* (i.e. Maqta) speaks of the poet's name or *Takhallus* (تخلص) and prays for himself.

ہو دی حوسہ بارہ دستہ و درتہ
گورہ خدائی دیمہ کہ پہ ایمان چہیم گوری
بس دے میرتھوسہ یارہ چہ پارہ شمشیر کے
گد بہ شے تیرے تہ بیابہ کوم لاس تہ نارے کے
گورہ پہ ہرچا باندی پر یوزی مازیکر

"Stop Jara! speak no more.

God may save thy religious faith.

Oh Mir Hadas! leave them and count no more

The dead stand at shore.

Oh Hades River! where shall thy cry for Cheron - To give thee a part
in his boat."

The sun had sailed and gone."

Some of the *karrs* may even begin with war events right in the start. An example of mixed blend of prayer and assistance is reflected in the following *Karr* :-

پڻ ٻرامو جڳه ڪڍو حق هور سڀ
 جڳه سڙه ٻڪه ڪڍو رو حسانو
 رام دت سوني قطب، سو هيل پير سو
 پيرو چو ن ٿي شوبه و ٿي سڀ
"The people of Behram alarmed by Chagha party

Engaged in fight was every body.

Oh Saints of North and South! help our men

In P'ezu the brave have fallen one by one."

To arouse conscience and national pride of the youth, the following *Kast* is quoted:

اوسينو زينو هڻه توره نته
 جن لاشه ده خوله به دري پڙياري
"The youths of these days know no chivalry
Better is the virgin who kisses and pleases thee."

Metaphors and similes carry separate charm in Marwat *Kast* as for instance:-

چه اوله جو ڪي خان او خورولو !
 لکه شين زمري چه اوزي له هڪو
 مروت خيل زني م واره جنگ ياران دي
 پڻ لاسو ٿي توري ٽوپڪ رر ٿي سڀ دي

"Jogi Khan was the first who faced the foe

He seems a gray lion who jumps and fears no foe

The youths of Marwat are accustomed to war

With guns, lances and bows armed they ■■■ *"*

"Manak said to Nawaz, surely you are a good sword man

But you shall wait, I shall be the first in fight to be slain

Later he protested and cried again and again

That he is ruined, his men are butchered and slain

He demanded rupees twenty one thousand and refused to accept grain"

Kasr reflecting inter se fights of Marwats is as under:-

یارانوجہ مروٹ سرہ اختہ سو کہ منے پہ بدیوچہ زدہ سو

سرہ تنے لے سینکے تو رے دندے

نصبت کہ چاند کے نہ پہ لگیڑی غم دہ و لونہ پہ مروٹوچہ زغیربی

"O! friends! when Marwats started fighting amongst themselves

Which brought enmities and futile struggles

It was the unsheathed swords and bugles

None listens the advice one may try

The wailing drum beats in Marwat by and by"

These war ballads may look strange to common reader yet they are too full of taste for any Marwat when sung with Sarinda in a musical tone, and in a typical way true to their wont and idiosyncrasy. It is the sweet language of Marwats in which they talk among themselves and only Marwats can have the taste of this poetry. Sarinda-player plays the instrument while Kasrgo (poet) sings the Kasr. At times, the same man plays the Sarinda as well as sings the kasr. Whenever an event in Kasr is hailed by any of the audience, it is repeated and welcomed by nodding their heads rythmically. During narration of Kasr which reflects grief or pathos, tears invariably shed from eyes of the soft-hearted. It may be of some interest to quote here

Mr. Thorburn, the then Deputy Commissioner, Bannu who says in his book, 'Bannu on our Afghan frontier' as follows:

I had a chance to sit in the chilly winter night amidst the elders, youths and children in the year 1874 in a *hujra* around a fire to enjoy one such function in a Marwat-village. Mohammad Noor, the grandson of Jaras Kasrgo, started the *Kasr* of Manak Rai in a sweet melodious voice and when he arrived to quote the verse;

لہ ورجہ سپارہ سو میداد خیل نواز تے مل کرو
 لہ دے ٹایہ تے مزل کہ حان سرور تے ورزغل کرو
 مروتق وٹیل خانہ ن پپہ موڑہ رالہ کمرانہ
 لاس راباند کیردہ کہ شیگرہ کوئے چیرے

*"Riding here they joined Khooni Nawaz in the way
 They went to Sarwar Khan to seek his help in their dismay
 Marwats requested him to help them in this hard hour
 And protect them from their enemy with his mighty power"*

An old man during this narration stood up with tears in his eyes and exclaimed with grief; "Ah! he was so and so's father. What a man he was".

Mr. Thorburn then adds

"This reference of yore left everybody immersed in waves of sentiments. I too was able to see through the window of history two generations back and was grossly moved."

Similar features of Marwat ballads are as under:-

They are true and correct picture of the events as are described therein. There is not even an iota of exaggeration in describing the factualities of circumstances.

These are sung only with *Sarinda*. Nowadays, *Sarinda* is sparingly possessed by any one in this part of *Pakhtoonkhwah*. But it may be available in Afghanistan.

There is a treasure of Pushto words and proverbs found in these old ballads which are now obsolete. This throws out sufficient academic gusto for any student doing language research.

They are reflective of Marwat history, culture and civilization.

Popular Kasrgo Marwat poets in the past, were Mir Hawas, Jaras and Dauran. Mr. Thorburn has remarked, "Jaras was the last of the bards, who sung of Marwat chivalry, heroism and gallantry."

It is pertinent to note that these historic Marwat ballads were collected by Abbas Khan Begu Khel (grandfather of Mashal Khan Begu Khel) to whom these were narrated by a local bard 'Azad Khan'. The collection then came in the hands of late Khan Habibullah Khan (Judge of West Pakistan High Court) who handed it over to the Pushto Academy Peshawar University which got it printed with the title "*DA MARWATO KASROONA*" (د مرو تو کړونه). The riddle of difficult and incomprehensible Marwat terms requiring elucidation has chiefly been solved by an eminent scholar and poet of Lakki, Mr. Abdur Rahim Mazroob. He has set these ballads in order, corrected them and recast them after discerning through the window of history by virtue of which they are able to be read and understood in the manner as is reflected in the aforementioned book. But for his devotion to the work, this precious piece of rare Pushto literature would have been thrown into per oblivion. He deserves credit for this scholarly work and noble service done for the cause of Pushto language. Alas ! with the involvement of Marwats in different political feuds, their material prosperity and the life attached with the erstwhile night-clubs — the

village chowks' came to its decay after the extinction of its spiritual and with it, this beautiful and unique piece of the cultural heritage and its extinction. And it seems the war had not left a single stone unturned in its history.

Marwatis are rigid and orthodox. They are rich predominant but for religion and blindly follow pirs and faqirs. They are very much divided into factions, a tendency which is further encouraged by the Khans who are big landlords. Tenants obviously were and are immersed, as in any other feudal system, in extreme poverty and debt. The Khans and capitalists in the past bothered least to encourage literacy for the poverty-stricken masses. They indubitably plunged the whole Marwat masses into the lap of Mullas who could only afford to teach them sheer intolerance and keep them off from the light of modern knowledge. The common persuasive verse which is well echoed in almost every part of Pakthoonkhwa is as follows:

سبق دہر سے دی
دپرہ رہی ہے دی
حسٹ کیے نہ تھے خائی نہ دی
دورج کیے بہ عوتے دی

Those who read in school

Wish nothing but to earn well

They would be having no place

In paradise, but will dwell in hell.

The most one could aspire for education was to learn *Pas Kitab, Gulistan, Bostan, Yousaf Zulekha* and *Sikandar Nama* etc in a mosque attached usually to the village chowk. A few books of prose or *Naks*, and theology were read in addition. This was the whole treasure of knowledge one could attain in the very set up of things. Obviously the creative art like poetry, music or painting etc could not be

village chowks came to its decay. The splendour and
with it, this beautiful and unique prose and literature also came to
extinction. And it seems the war ballads of Marwat now remain only in
history.

Marwats are rigid and orthodox. They cherish profound
for religion and blindly follow pirs and faqirs. They since long are
divided into factions, a tendency which is further encouraged by the
Khans who are big landlords. Tenants obviously were and are
immersed, as in any other feudal system, in extreme poverty and
The Khans and capitalists in the past bothered least to encourage
literacy for the poverty stricken masses. They indubitably plunged the
whole Marwat masses into the lap of *Mullas* who could only afford to
teach them sheer intolerance and keep them off from the light of
modern knowledge. The common persuasive verse which is still
echoed in almost every part of *Pakhtoonkhwa* is as follows.

سبق دسدر سے وی
دپارہ دپسیے وی
جست کنے بہ تے خای نہ وی
دوزخ کنے بہ غوتے وی

Those who read in school

Wish nothing but to earn well

They would be having no place

In paradise, but will dwell in hell.

The most one could aspire for education was to learn *Pary
Kitab*, *Gulistan*, *Bostan*, *Yousaf Zulekha* and *Stkandar Nama* etc in a
mosque attached usually to the village chowk. A few books of prose on
Nahr, and theology were read in addition. This was the whole treasure
of knowledge one could attain in the very set up of things. Obviously
the creative art like poetry, music or painting etc could not be

developed among Marwats. However two poets of Persian and Pushto have been popular in Marwat territory during the British days. One was Mausafar Marwat who had composed a *Masnawi* in Pushto, titled HUSN-O-DIL (*حُسن و دل*) said to be based on a mythical Roman story. He also left a 'Dewan' lying now in Kabul libraries. It is the story of Cupid (god of love) and Psyche, two important characters of Greek mythology.

The other poet was Raza Khan alias Razu Gul who is said to have been a versatile and fluent Persian poet of the calibre of Saadi, Jami and Nizami. He also produced a Pashto book in poetry, "Durre-Yateem" (*دریستم*) on the life of the Holy Prophet (peace be upon him). Both the poets had travelled across Kabul and India in search of knowledge. They were even imprisoned for their sentiments against the British. It is said that Razu Gul had also produced many other books on palmistry, spiritualism and astrology. Bad luck as it was, his books now grace the shelves of libraries in Kabul. Similarly another great Pashto poet named Jalalud Din, took down verses in his book 'Diwani Jalali' but it remained unpublished.

The University of Peshawar has immensely contributed in enriching and widening the mental outlook of the Marwat tribe as a whole. Marwat lads are now displaying great interest in education. Resultantly, many youths have sprung up from the different "alma maters" of the province, who are excelling in every discipline including art and literature. Many of them have turned out as authors of books in Pashto prose and poetry. Abdur Rahim Majzoob, a Maidad Khel Marwat, is the author of five books in Pashto. These are.

1. Pale flowers (*زېړگلونه*) Romantic poetry.
2. Gem and gem-like (*لال او کټی لال*) The poetic translation of Shakespeare's famous poem - "Venus and Adonis".

- 3 The House of () - Humanistic mysticism
whims
- 4 Unpublished poetry and prose work including essays and
short stories

Each of the books is a masterpiece in its own place. His book *Darul aham*, makes part of the M.A. Pashto syllabus in the University of Peshawar. Majzoub has done great service to Pashto language and literature and this young man, though in utter oblivion at present, would be remembered by posterity as a "lost diamond". His thoughts need to be introduced at the national level and even internationalized by translating his books in different languages. Rehmatullah Dard is yet another proud addition from Marwat area in the circle of top class Pushto poets of *Pakhtoonkhwa*. He is equally shining up amongst Urdu *Ghazals* poets and history can safely place him in the queue of excellent Urdu poets. Mohsin of Tapor, is booming up as a young Pushto poet with rather nationalist tendencies. His book *Paigham* (پیغام) is a nice collection of revolutionary poems against the exploitation of the poor through out the world by the capitalists, socialists and communists, advocating at the same time a peaceful revolution based on Islamic social justice. Dewana of Tajori is yet another versatile poet who has been blessed with a marvellous and God-gifted art of saying verses both in Pushto, Ghazal and Nazm. Afsar of Lakki is still another young poet of romance. Abdul Qayyum Marwat can be categorized among the few excellent contemporary poets and fiction writers. He is a recipient of an award of Rs. 10,000 from Pakistan Academy of Letters Islamabad on his book entitled "*Pai Makhoona*" (پای مخوونه). His book on Pushto poetry is titled as "*Tanki Zakhoona*" (تانکی زخوونه). Dr. Chiragh Hussain of Lakki is yet another critical but fair analyst of contemporary writers. He has been endowed with the gift of the gab to pass free comments on any literary work. Haji Ghulam Habib Michin Khel, a known novel writer distinguishes himself by the name of Habib Afghani in academic circles. His novels are:

- i) Khaperrai (کھپرئی) thought to be the first objective novel from across the southern Districts
- ii) Meena Au Farz (مینہ او فرز)
- iii) Nawe (ناولے) unpublished
- iv) Okhke Au Salgai (ونگے، ونگی) unpublished
- v) Matizai Afghans (متیری بغان) unpublished

A crop of other young poets and writers is growing up with all its academic splurge in concert with the national aspirations and tendencies. Majority of them are taking common breath with and taking cue from the Majzoob scholasticism which provides them a rich base for thought, fervour and aspiration. It seems that Majzoob school of thought has engulfed a bulk of such writers, not only of Marwata but also of other tribes in every nook and corner of Pukhtoonkhwa.

KHAN HABIBULLAH KHAN MEENA KHEL AS A POET

Very few people are aware of the fact that Khan Habib Ullah Khan, the first Chairman of Pakistan Senate, judge of Peshawar High Court and the former Federal Interior Minister, left to his credit two unpublished collections of Pushto 'ghazals' which he had started composing from his teen age. One of them pertains to the poetic eminence he acquired in the prison during the anti-British Civil Disobedience Movement of 1930. A mere glance at his poetry will disclose that it is a beautiful piece of composition of Pushto ghazals in pure Marwati dialect. It can indeed be deemed as a praiseworthy addition to the illustrious chapter of the Marwat art and literature. Now Khan Habibullah Khan could spare time from his honey-bee-like busy political career, speaks of his aesthetic taste for Pushto poetry and is indeed a wonder.

The author is grateful to Dr. Tariq Saleem Meena khel for the above information

THE AMOROUS MARWATS

The Marwats, partly by their social instinct, partly by their ecology, are prone to platonic love. As in Bannu, love business with pretty and dainty youngsters is a fascinating hobby with the Marwat. Male teenagers who are conscious of their recognition in the circle of fans around them, are usually seen with peculiar distinctions of their own as for instance, long bobbed hair tossing on their neck, lips reddened with walnut bark, eyes blackened with antimony and dress generally neat and clean. They don't prefer to be gaudy. They avoid being untidy and unkempt. They know that their grumpy and surly demeanours can tarnish their image in the circle of their fans. Their looks are gleamingly attractive and manners elegantly charming. Anyone who strives to create obstacles in relations existing between them and their lovers, takes the risk of rivalry and at times serious enmity of the former. Murders caused due to this as such, are not uncommon. Instances of shooting or stabbing have also come to notice in case such male beloveds betray their fans or avoid to be in keeping with their aspirations. They prefer to keep hand in glove with anyone who has the knack to extend them the olive branch. Cases of homosexual offences with male teenagers are usually reported in criminal courts which are generally compromised with heavy amounts (as compensation to the aggrieved party) due perhaps to the horror that deterrent punishments are now provided under Islamic Haddud Ordinance. Cases of homosexuality with mutual consent, remain usually unreported and might be countless. Some young boys are professionally inclined to buggery. Some have taken to dancing. Such professional dancers are passionately invited to any function of rejoicing in Marwat area. They show marvellous feats of art during such dancing. Holding their bodies in marked balance with fast movement of their hands and feet, with each drum beat on such occasions, becomes the cynosure of all the onlookers. The Marwats take the best advantage out of it when they merrily hand over currency notes into the hands of the dancers or throw them lavishly upon their heads.

Young and beautiful teenagers provide also an amusing source to some of the Marwat Khans, though secretly but purely for non physical platonic love. However, there are persons who do believe that Marwats as a whole had any love with moral purity for pretty lads or in some other shape. There may be some individual instances but of course, they are very small in number as is the case with the 'KHANS' of Achu Khel, Begu Khel and Isak Khel who still do keep good looking teenagers and they have the reputation of keeping them in the past as well. Similar historic evidence is available about another two clans, viz. Abba Shaheed Khel and Sikandar Khel of the so-called "Dre Plari Marwats". On the contrary, in all the five clans of Mirjam Khel, the keeping of a pretty lad from any viewpoint is considered an act of immorality.

Whatever the reality may be, there is no denying the fact that there did exist a well-established institution of the 'dancing boys' which formed a part of the Marwat civilization as an alternate for the place of the institution of the 'dancing girls', for the reason that the Marwats are basically most rigidly opposed to the dancing of any man in public. Historically speaking there is no instance of female dancers in public and thus words like 'Mujra' or 'Randai' are alien to Marwat culture. Indeed, Sarai Naurang has been the centre of all the big functions of the dancing and singing boys (*dums*). The term *dhiki* (دھکی) meaning a pretty lad, is common amongst the neighbouring Bannuchis in the sense of a private servant of the Bannu Khans who today utilize his services as the modern private assistant or to be more clear, as an ad-hoc substitute for the modern lady private secretary.

Needless to state, the homosexual urge of the Marwats is as human as biological. Other parts of *Pakhtoonkhwa* are equally obsessed with the love of this sort to a fanatical extent. It is said that the type of love common amongst the Marwats is due to the observance of *parda* (seclusion of females) in the area. I rule out this argument for, firstly, the urge is as human and biological as said before and secondly, even in

the west, platonc love has transgressed every limit of civility, plaguing their youths with buggery and sodomy

AGRICULTURE

Unlike Rannu basin which consists of a stiff alluvial clay, the Marwat soils are to a greater degree sandy or sandy loams in nature. Clay loam soil also makes part of the general texture of Marwat soils. The sand as a rule contains a large admixture of clay and is almost everywhere cultivable. More yields are obtained in canal irrigated areas but under hill torrent irrigation (Rod Kohi system), crop raising is somewhat uncertain. firstly torrents often fail to come down in sufficient floods to irrigate any land except that which lies immediately below the hills, and secondly they at times sweep down in such a force as to carry away the dams and embankments constructed by the farmers so laboriously. In soils exposed to such vagaries, the chances of successful crop growing are minimised. That is why, indebtedness and extreme poverty are common amongst the farmers whose lands are dependent on hill torrents. 'Rod' is a Persian term, meaning torrent while 'Koh' in Persian means hill. Rod kohi lands mean lands irrigated by hill torrents. Such lands in Lakki Marwat lie north towards Shah Hassan Khel, Ghazi Khel, Aghzar Khel, Pahar Khel Pacca, Khairokhel Pacca and almost in every village of Pacca area.

The "modus operandi" adopted by the owners of the lands is very simple. Big *bands* are built by means of tractors or bull-dozers against the flow of the hill torrent so that water is stored at different elevations. The water is let free from the *bands* constructed on the highest elevation to irrigate the lands downstream. When all the land owners get their lands saturated, the *bund* is broken to allow saturating lands lying still downstream. The process thus continues until all the lands commanded by the hill torrent are saturated or the torrent itself ceases to flow.

As stated above, these *bands* are constructed with purely earthen material and thus cannot sustain the force of flood water

... speed from the nearby elevation. The next flow of
 ... such earth reaches out such embankments and the poor
 ... have to pass through a tour trial. That is why the
 ... every year lot of its largesse and munificences to
 ... in the form of cash money running in lakhs, which it
 ... Agriculture Engineering Department annually on the basis
 ... bulldozing, with no charge being levied on farmers. The
 ... by the government reflects its compassionate spirit for
 ... of Marwat farmers that are hit by hill torrents. The
 ... of land, dam, or embankment for the purpose of holding
 ... the hill torrent for irrigation is obviously not a one-man
 ... It is made possible with the collective effort of all the inhabitants
 ... village. This collective effort for undertaking the job is called
 ... which is so commonly used in the official correspondence. In
 ... the word *Bashar* (بشر) is used for *Kamara*. The
 ... appropriate word as used at Peshawar, Charsadda and
 ... is *shar* (شر) which means team work on volunteer
 ... A word *Tarago* (تیرگه) is used for *Kamara* by Bannuchis
 ... word used by the Marwats and Bannuchis is *Balandrai* (بلندری)
 ... which means 'crop harvest by a group of people'

Kharif crop is generally not grown due to hot summers and
 only Rabi cultivation is practiced. Sandy Marwat soils are extremely
 retentive of moisture, the saturation in the summer rains is, as a rule,
 sufficient for Rabi sowing due to which wheat and gram in the soil can
 sustain a long period of draught. It is said that in the year 1902, when it
 did not rain between September and March, the crop even then was
 not a complete failure. One Rabi harvest fully compensates the farmer
 despite absence of Kharif crop. It is said that one acre of successful
 cultivation of gram means one gun to a Marwat for subduing his rival
 at least for enabling him to get even with his *Tarboor*. Mr. Thorburn
 described it as "Foolish ego of Marwats".

MAIN CROPS

The main staple crops grown in Marwat region are as follow

GRAM.

Sandy soils of Marwat are ideally suited for raising gram of any variety. It is a cash crop of Marwat similar to wheat, sugarcane and tobacco etc, grown in other fertile areas of Peshawar valley. Almost one half of the acreage of Lakki is occupied by gram every year. The cultivation proceeds on the same line as that of wheat but lesser quantity of seed is required. Sowing is generally begun and fairly completed in October. The amount of seed runs from 15-25 seers, acre. The crop ripens about 15/20 days earlier than that of wheat and is generally garnered before the harvesting of wheat commences. No manuring and irrigation is required for raising the crop. The farmer first throws the seed in somewhat half prepared soil which is then left at the mercy of circumstances. Bumper crop is sometime raised, nonetheless its success is uncertain though the crop is hardly capable of resisting a long period of draught. In the spring, the whole crop sometimes withers and becomes a dead loss. It is said that in the year 1877, apart from the other tracts of the District Bannu, in Marwat alone, the loss was about 50,000 acres of gram crop, which was entirely burnt due to withering. Agriculture scientists ascribe this to gram wilt, the worst of the fungus blights to which the crop is prone. The fungus is capable of thriving in soil for several years under favourable conditions. It spreads very rapidly if a disease-prone crop is grown on the same soil without following a proper crop rotation. Heavy rainfall with frequent breaks tends to enhance its severity. Rain in March and April, so beneficial for wheat, and indeed abundant rain or prolonged cloudy weather at any time after germination, is injurious to gram as it causes the plant to sprout exuberantly and to flower prematurely. Application of pesticides has virtually turned out to be of no use because of parasite that enters directly into the roots from the soil. Diseases of such virus originations can only be controlled by developing and evolving blight resistant varieties. The agriculturists

scientists have to utilize and pool up their research works towards this direction. The Agriculture Department luckily has successfully grown and demonstrated some of the highly lucrative varieties of gram in the Agriculture research centres in contrast to inferior and indigenous varieties of small size. A lot more needs to be done towards this cash crop of Marwat lands through the concerted efforts of the Agriculture Department and progressive farmers.

WHEAT

It is the second staple Rabi crop of spring harvest in Lakki District. Sowing begins near the middle of October and stretches up to the end of December. Early sowing fetches better returns. In the absence of rain, Marwat farmers often scatter seed on dry soil or even after the winter rains in the beginning of January. In such cases, the possibility of a fair return is always bleak. There is a report that in the year 1862 and 1869, the earthquake made the moisture of sandy soil rise so high that Marwat farmers began to sow the seed and the crop had a bumper growth without any downpour. Despite scanty rain fall, the soil has the gut to germinate the seed, though apparently it looks utterly dry. Line sowing is commonly followed by the farmers though unconscious of its advantages. Drill sowing is always practised where possible. Farmer just sows the seed and with a little manuring leaves almost all the rest to fate and until the grain is actually threshed and garnered, his fate passes through a sore trial. The turnout varies from 15-20 maunds per acre according to the nature of the soil. Strangely enough, this much produce is attained without applying any irrigation. Demonstration plots laid out by the Agriculture Department have shown still better results. There is an ample scope for the Agri. Deptt. to impart technical know-how to the Marwat farmers.

SUGAR CANE.

Marwat soils do not have the capacity to sustain long-rooted crops like sugarcane, although they have enormous capacity to retain moisture within its pores. The area of sugarcane cultivation is confined

to stiffer clay loam soils of Bannu and Serai Naurang. The installation of sugar mill at Serai Naurang has encouraged sugar cane cultivation all around. The crop nonetheless requires plentiful irrigation when could not be met within the existing resources of water. Obviously the farmers tend to grow short seasoned crops which are cultivated with comparatively lesser amount of water. Therefore the Marwat Sugar Mill at present works below its full production capacity despite the incentives given to the growers by the mill authorities. Unless water resources are tapped in this area, any endeavour taken towards sugarcane production, would perhaps fall short of expectations.

MAIZE

Another crop of autumn is limited to a fraction of the area of Lakki District and is mainly grown on somewhat clay loam soils of Serai Naurang.

MUSTARD

The mustard crop is sown on sandy loam soils mainly towards Landiwah, Shamoni and Kichu Kamar etc. across the eastern side of Gambila.

KHULA VESH خوله ویش

Khula Vesh is the system of land tenure in the Marwat region under which the agricultural lands used to be distributed or redistributed periodically among the tribes or families on the basis of "Khullas" (or mouths) by the tribes themselves. The land was divided into different lots to which fake khaara numbers were allotted in revenue papers. Aka Shajra would represent lots instead of Khaara Nos prevalent in the present day. The system no longer exists in the Marwat area, yet it has left its remnants in the area and people in some villages still follow it. I have seen such vesh followed in Dadiwah, Masha Mansoor and Matora etc. Marwat history without any mention of Khula-Vesh would factually remain incomplete and void of interest.

Under this system each piece of land was divided into blocks called 'wands' or *dada* (ددا) according to the quality of land, at some well defined boundaries like depressions, ravines etc. The primary object of the division is that all the land in each block shall be of the same quality and have the same natural advantages. The next step is census or enumeration of *Khullas* (or mouths) on the basis of sections and sub sections until at last, every member of the community is classed under one or the other of its largest Khels or clan. After this, members are equalized so that each block may be divided into many equal areas. Partition by lot then commences and goes down from section to section, household to household and when necessary even from man to man, the possession being determined by lot. Each *Khula* (or individual share) was in the shape of a long narrow parallelogram running from end to end to the sub division of the block in which it was situated. Each share would stretch up to miles in length with width of only a foot or two. In all this, perfect equality in size and value of each share was maintained. Every member in the community, right from the aged chief up to the new-born infant, used to get an equal amount of land. All the land excluded from *vesh* remained to be used as common pasture. The procedure sketched above was repeated after every few years and at each re-partition, as the community enlarged in number, more and more land was taken from the common mark and included in the allotted arable mark.

This curious and time-honoured system of land allotment in Marwat region called *Khula Vesh* was introduced in the Marwat territory on its conquest in the reign of Great Mughal Emporor Akbar. After expelling *Niazis* from Tank in King Akbar's time, the Marwats retained their conquests for themselves and through powers of combination and ready obedience to their own laws and customs, were able to fight every odd and thus maintained themselves thorough survival of the fittest. They introduced for themselves a custom known as *Khula Vesh* or periodical distribution of lands by lot according to the number of mouths in the tribe.

This system saw the different vicissitudes of life after its inception, nonetheless it had all that vitality and thus it continued for quite a few centuries afterwards. It was thus in 1873 that SS Thorburn, the Settlement Officer Bannu wrote as follows:

"As might have been expected in the course of two and a half centuries of semi-subjection to Mughals, Abdals, Batakhzais, and Sikhs, the periodical re-allotment of lands has been long discontinued in many sections of the Marwat tribe and it is a matter of surprise to find so much vitality in the custom that, after what 'Maine' would call, the destructive influences of 25 years of our rule, it still flourishes amongst some of the Marwat communities"

Marwats prior to 1873 had twice undergone summary settlements but then no maps were prepared and the very nature of the tenure system rendered the distribution of the assessment as a very easy matter among the share holders of a vesh community seeing that each revenue payer knew the number of *Khullaks* he was returned as possessing at the last vesh and paid his fraction of revenue at an equal rate on each vesh. However at the first stage, a new difficulty arose. It was owing to the inflexibility of the revenue system of the British, long series of drought, dry years and in some cases, over-assessment, a considerable proportion of lands were mortgaged and the mortgagees thus suffered at subsequent new *Khula Vesh*. This virtually gave a fatal blow to the system.

The causes operating to bring the vesh custom to an end in the Marwat territory are thus summarised chiefly as under:-

- i. The mortgaging of lands, necessitated by an inelastic assessment, subject to draught depending entirely on the rainfall for its crops.
- ii. Consciousness of individual rights in land, fostered by the land laws of the erstwhile British and the unintentional

tendency of administrators of those laws to sympathise with such feelings

- (ii). Predominance of the family or group of families in a community causing them to disregard the very custom and assert the principle of "Might is Right".

Moreover the system admittedly left no room for throwing larger capital in the permanent improvement of the productive qualities of soil. No encouragement could be held out to special thrift and industry and consequently every one remained at a dead level and the community as long as it laboured under the trammels of *vesh* could not be a progressive one. It is to be noted that no sale of land under *vesh* system was allowed, for it was all the collective proprietorship of the tribe and without the tribal sanction, no share-holder could permanently alienate a single plot. Though sales were invalid without the general consent, mortgages were not. This obviously encouraged mortgages which in turn told upon the custom itself. S.S.Throburn, Settlement Officer, Bannu explains this as follows:-

"The complications which have arisen from the mortgaging of land, have by more than any other cause, tended to bring the vesh custom to an end. Ranjeet Singh conquered the country of Marwat in 1823 and we annexed it in 1849. The former used to squeeze all the revenue he could out of it, making some allowances for the vicissitude of season, and we have imposed a tolerably fair but inflexible assessment which does not accommodate itself to such vicissitudes and which in the often-recurring years of drought squeezes Marwat petty dry; so between us much land has been mortgaged and consequently the vesh custom is moribund and by the expiry of the term of settlement now in progress will probably be a thing of the past."

As already stated, no revenue papers regarding *vesh* custom were prepared as yet till the third summary Settlement. The imbargo

on sale of lands was only in Shmith W. and Arz (شمش و آبزر) . After annexation of Marwat territory by the British, the first summary Settlement was started in 1851. In the Settlement 1897 that followed, Kewats and record of rights (کھوات و ریکارڈ آف رائٹس) were prepared. By then, Punjab Land Revenue Act was not yet passed and the land used to be sold on the basis of either verbal agreement or 'Record of Rights' or other documents like registered or unregistered deeds. The next Settlement was done in some villages in the year 1903 while in others, in the year 1905-6 in which some more papers like mutations, Shajra Nasab, girdawari etc. were also included in the 4-year periodical Annual Record of Rights. At the time of Settlement, the Lakki Tehsil had two kinds of lands i.e. (i) Rod Kohi and (ii) rainfed areas, lying west of Bannu D.I. Khan Road and termed in the common parlance as Pakha (پاکھا). The term used by Emperor Babur in TUZK E-BABARI is *dashta* (دشتہ). The tribes which inhabit this part, are Tapi, Nuna, Behram and Totazai. The second set of land lies at the eastern side of the Bannu D.I. Khan Road across the Gambila river towards East. This piece is called 'Shaga' that is 'sandy tract'. This is occupied by Sikandar Khel, Achu Khel and Aba Shaheed Khel (or Daulat Khel) collectively known as *Dreplari*. In the former set of lands i.e. Pakha, measurement of land, fixation of marks and identification of boundaries etc was comparatively easy while in shaga, it was difficult for the obvious reason

It gathers from the *Khula-Vesh* custom prevalent in the Marwat territory that the Marwat approach towards ownership and possession of land is basically socialist or communist notwithstanding the concept of individual share in a community. Mr. Thorburn compares and contrasts the system as follows which I quote verbatim:

"Through this custom, the habit of self-government which under our civilizing rule as elsewhere falling to pieces is maintained; the members of a community are taught obedience to their own laws and customs, reverence to their elders to hold together and act in union, the speediest

... leaving their numbers to the maximum their land would support for the moment a child is born, its birth is celebrated."

Thus larger a man's family the larger his share in land. Poverty is kept away from every door, for all are equal, and the evils attendant on the unequal distribution of wealth are non-existent. I am persuaded that the Marwats who are preeminent for honesty, simplicity, powers of self management, aversion to litigation and ready obedience to authority owe these good qualities to a great measure to their normal superiority over their neighbours acquired by long adherence to their old collective system of property, the influence of which though the custom is now extinct in most parts of the country, has not yet had time to become lost.

The *vesh* form of property in land is the earliest discoverable form, from which all the tenures of India and Europe have sprung. An eminent writer Maine tells us about *Khula Vesh* in this respect which is not void of interest to quote. He writes:

"The collective form of property, though its traces exist in all countries occupied by any Indo-European family of nations is only known to survive amongst the Slavonic races, especially the Russian peasantry. The fact of its existence amongst some of the independent Afghan tribe was however discovered many years ago by Ephinstone and an account of the custom is given in the Bellew's Eusafzai also."

"The survival of the system has not hitherto been generally known, though, of course, most District Officers must have been aware of it. The origin of the Marwat land tenure system is wrapped up in the obscurity attending the still controverted question of the origin of the group of clans which collectively form the Afghan Nation, but whether they be ultimately classed as an Indo-European or Semetic

race, the curious and unique fact remains that amongst all the various races subject to the British Empire, the primitive collective form of property in land, has alone survived amongst the mainly and simple minded people, unless indeed it still also survives in some parts of Peshawar District. A reference to the last chapters of the 'Book of Numbers' will show that a tenure system, somewhat similar to, if not identical with, the vesh system of Marwats has the sanction of the Holy Writ and that Moses by command of the Lord, some 4000 years ago, divided the lands of Canaan (کنعان) amongst the children of Israel very much in the same way as the people of Malora (a Marwat village) divided the village lands amongst themselves a few weeks back."

OLD AND NEW LAKKI

After the conquest of the Marwat territory by Ranjeet Singh in 1813, forts were established for the purpose of defence as well as to extend his sovereignty into its interior for further conquests. Lakki fort was built and garrisoned by Fateh Khan Tewana, his representative in the year 1814. Construction of hamlets was encouraged near the site which then was popularly known as Fhsan Pur, the northern bank area of the Lambilla river. At last, the Sikh Garrison was ousted from the fort and the Town of Lakki formally came under the British rule in January, 1849 through Maj Reynell Taylor. It continued to be the capital of the Marwat territory till 1864. The site being situated near the marshy apex of the Kurram and Lambila Doab, the floods in Lambila river and unending plague of the mosquitoes were rampant. This forced the inhabitants to flee towards the right bank of the Lambila and settle amongst the sandy cluster of villages named Meena Khel, Khoedad Khel and Saced Khel. The permission to settle at the present site was granted by Maj. Urmston, the then District Officer. The old Lakki was abandoned and the new Lakki with the aforementioned three villages came into being. It was the year 1864. In 1874, it was declared municipality of the third class. By the 1881 census, it was found to have 4068 inhabitants of whom 1146 were Hindus and 2906 Muslims. The break up of the population of the said three villages which subsequently constituted the Lakki municipality, during 1881, was as follows.

Lakki Meena Khel	2804
Lakki Khoedad Khel	929
Lakki Saced Khel	335
	—
	4068
	—

At the annexation of Punjab (1849), Trans Indus portion of Mianwali and D.I.Khan were formed into a district with HQs Bannu.

Lt Reynell Taylor being its first Deputy Commissioner. Later Bannu after having been established as a Municipality was then bifurcated into two Tehsils - Bannu and Lakki. In 1874, Lakki was declared a Municipality. In late 1901 Bannu & Lakki Tehsils were transferred from Punjab to the newly formed province NWFP. The Lakki Municipality of 1874 now is a Municipal Committee with fairly spacious and commodious bazar of diverse specialities, catering all human needs of today. The municipality fetches annually lakhs of rupees, nonetheless it utterly lacks in one of the fundamental requirements which is sanitation. At this moment, Lakki is a thriving big Tehsil (now upgraded into District) with 152 villages, having a total population of 276118 (1981 census), which is a little less than the population of Bannu District taken as whole. A civil hospital, manned with three M.B.B.s doctors assisted by subordinate staff, provides medication to the natives round the clock. District Head Quarter hospital with all modern equipments and facilities is now in the offing at Lakki Marwat. Establishment of a model township with all amenities of life on the main Tajawal Lakki Road, is a proud addition of another beauty that would keep the solitudes of Lakki Marwat at bay. This proud addition undoubtedly has been made possible through the relentless and sincere efforts of Salim Saifullah Khan, apart from changing this century-old (even more than this) Tehsil into a District.

The administration of the District is controlled by DM. The SDM, as a rule, has two police stations under his charge. The rest of the criminal work is handled by EACs. In all, there are 6 police stations controlled by a Superintendent of Police. One District & Sessions Judge, One Additional District and Session Judge and two Civil Judges also render justice to the people. A competent Bar is present to assist the courts in the art of advocacy of law. The Bar as a whole enjoys the reputation of fairness, trustworthiness and sincerity of purpose.

A. The agricultural land of the District is bifurcated into 3 revenue circles namely:-

- (i) Shaga (Sandy soil)

- (ii) Landoba (Irrigated)
- (iii) Gadward (Mixed with sand and clay with barani and Rod Kohi)
- (iv) Pakha (Hard soil) and
- (v) Nar (Old and New) irrigated by Nala Kachkot

Number of revenue staff = 4

- (i) Office Qanungo
- (ii) Naib Office Qanungo
- (iii) Wasil Raqi Naweess
- (iv) Additiona Wasil Raqi Naweess.

C Number of Qanungo Circles = 4

- (i) Sadar Circle
- (ii) Isak Khel Circle
- (iii) Baest Khel Circle
- (iv) Tittar Khel Circle.

D. Patwaris = 57

(all committed to settlement work at the moment)

E. Clerical staff = 14

F Naib Qasids = 20

G. Union Councils = 20

1. Takhti Khel.
2. Mama Khel.
3. Baerth Khel.

1. Gaudh Khan Khel
2. Daraka Sulamari Khel
3. Marmandi
4. Masina Mansoon
5. Ahmad Khel
6. Jabo Khel
7. Abdul Khel
8. Tajori
9. Tajazai
10. Tittar Khel
11. Pezu
12. Isak Khel
13. Begu Khel
14. Kichi Kamar
15. Landiwa
16. Pahar Khel and
17. Abba Khel

The total area of the District is 7,74,924 acres out of which 4,41,798 is arable while 3,33,126 is non-arable. Due to untimely rains, hailstorms, unsound financial position of farmers to purchase agricultural inputs accompanied by drought conditions, the Marwar farmers hardly find it possible to make amends for the investment done or to be able to pay the government revenues. This results in the gradual accumulation of the arrears. The position now is that crores of rupees are still due from Marwar farmers as a whole. The local

administration copes with the recovery business under what is
wearisome feeling of sad necessity rather than a candid decision to
recover the arrears

At the same time, the Marwatis are a very interesting people. They have a very high opinion of themselves and are very proud of their race. They are a very brave and warlike people and have a very strong sense of honor. They are a very loyal and devoted people and are very attached to their country and their religion. They are a very intelligent and capable people and are very well organized. They are a very hardworking and industrious people and are very successful in their business and in their agriculture. They are a very brave and warlike people and have a very strong sense of honor. They are a very loyal and devoted people and are very attached to their country and their religion. They are a very intelligent and capable people and are very well organized. They are a very hardworking and industrious people and are very successful in their business and in their agriculture.

The second dominating thought that induced me to write of Marwatis is their political awareness since long despite their economic backwardness. They are very keen over the political fertility of the land made tract that gave rise to persons like late justice Habibullah Khan, the former justice of Peshawar High Court and Chairman Senate late Shah Nawaz Khan, the Chief Justice of Peshawar High Court late Mir Habib Khan late Saifullah Khan and his family, and of course a host of numerous dominating in the provincial and national politics. Most of their war lords have won the title of Khan Bahadur. Khan Sahib and Ranjitsingh from the British in the past. Pothohar however is the

My inclination to write this book was a tribute which inhabits their present abode, Lakki Marwat. The book has been inspired by a variety of reasons. The first reason is the extreme simplicity, sincerity, tolerance and forbearance which they exhibit in their daily life, and finally the person of Mr. Abdur Rahim Mayzooob himself whose poetical eminence had captivated my mind long ago. I feel fortified to supplement my passions by quoting Mr. Edwards who praised the Marwats as such. "They are one of the finest races of the trans Indus, tall, muscular, fair and often ruddy cheeked and in the evident purity of their Afghan blood, forming a striking contrast to their mongrel neighbours, the Barmuchis". Urnston also is loud in their praise by saying that they are a fine, honest, manly, simple and upright people deeply attached to their sandy villages and huts of reed. My association with Marwats for well over 2 years has inspired me to think that their passions unlike other Pushtun tribes are easily soothed, Mr. Edwards and Urnston though have thought otherwise. They are people of compromise and often best friends. They are devoid of malice, deceit, dichotomy or dualism. One reason I can trace for this is perhaps their racial purity which makes them personally proud, haughty and dignified.

The second captivating thought that induced me to write on Marwats is their political awareness since long despite their economic backwardness. One wonders over the political fertility of this arid, sandy tract that gave rise to persons like late justice Habibullah Khan, the former Justice of Peshawar High Court and Chairman Senate, Late Shah Nawaz Khan, the Chief Justice of Peshawar High Court, late Fazl Ullah Khan, late Saifullah Khan and his family, and of course a host of ministers dominating on the provincial and national politics. Many of their war lords have won the title of 'Khan Bahadar', 'Khan Sahib' and 'Raoes' etc. from the British in the past. Pathetic however is the

scene when one sees them in the perspective of the role played by clergy class and others who were by nature, averse to their material and social well being. Marwat Khans' have also now realised that their own prosperity and well-being gyrate round their masses i.e. their tenants whom they now want to be more awakened socially, politically and economically.

The next force that prompted me to pick up my pen for this tribe is their land and weather. A sharp contrast of weather both seasonal and daily temperatures, makes one tempted to live here with courage and stamina. A cooler breeze at evening after the skin-scorching day in summer, is always a pleasant surprise at Lakki Marwat. A famous saying of late Bere Faqir, a spiritual leader of Marwats, is still alive on the lips of old Marwats which goes to say, *"If hell is hot, Lakki is its topid. If hell is cold, Lakki is its bottom"*. Mr. Elphinstone while describing Lakki weather once wrote, *"Lakki is a fable of the bee and butterfly on the upper and under side of the aspen leaf"*, adding further: *"The country of the Marwat is composed of sandy and arid plains, divided by range of hills"*. In Mr. Mason's description, we scarcely recognise the same place. He states, *"the numerous villages marked by their several groups of trees, the yellow tints of the ripe cornfields and the fantastic forms of the surrounding mountains, present in their union and contrast, a splendid scene"*. Mr. Edward however remarks,

"Both travellers were right in their instance but wrong in their rule. The one must have visited it in the year of draught, the other in the year of rain. A longer residence enabled me to see it in both conditions and I never saw so violent and complete a contrast".

Still the other motive of my writing about this tribe is the saying of Mr. Thorburn, the then Settlement Officer Bannu who said that Marwats are descendants of pure Afghan blood. Another remark of his about Marwat holds true even now which goes to say *"If God is one, Marwats are two"* This naturally prompted me to probe deep into

scene when one sees them in the perspective of the role played by clergy class and others who were by nature, averse to their material and social well being. Marwat Khans' have also now realised that their own prosperity and well-being gyrate round their masses i.e. their tenants whom they now want to be more awakened socially, politically and economically.

The next force that prompted me to pick up my pen for this tribe is their land and weather. A sharp contrast of weather both seasonal and daily temperatures, makes one tempted to live here with courage and stamina. A cooler breeze at evening after the skin-scorching day in summer, is always a pleasant surprise at Lakki Marwat. A famous saying of late Bere Faqir, a spiritual leader of Marwats, is still alive on the lips of old Marwats which goes to say, *"If hell is hot, Lakki is its topid. If hell is cold, Lakki is its bottom"*. Mr. Elphinstone while describing Lakki weather once wrote, *"Lakki is a fable of the bee and butterfly on the upper and under side of the aspen leaf"*, adding further: *"The country of the Marwat is composed of sandy and arid plains, divided by range of hills"*. In Mr. Mason's description, we scarcely recognise the same place. He states, *"the numerous villages marked by their several groups of trees, the yellow tints of the ripe corn fields and the fantastic forms of the surrounding mountains, present in their union and contrast, a splendid scene"*. Mr. Edward however remarks,

"Both travellers were right in their instance but wrong in their rule. The one must have visited it in the year of draught, the other in the year of rain. A longer residence enabled me to see it in both conditions and I never saw so violent and complete a contrast".

Still the other motive of my writing about this tribe is the saying of Mr. Thorburn, the then Settlement Officer Bannu who said that Marwats are descendants of pure Afghan blood. Another remark of his about Marwat holds true even now which goes to say *"If God is one, Marwats are two"*. This naturally prompted me to probe deep into

their historical background and origin and dig out their sociocultural edifice which holds them together connected even now

At the end, I summarise my epilogue on Marwats by citing the following poem 'KEGDAI' which is a true reflection of their social and cultural life.

KEGDAI

- i) Behold far, far away
in barren fields, sand-mixed clay
There is a tattered black tent
which winds of autumn rent
- ii) There in lives a maid
old, pale, weary nomad
sitting near the dead hearth
To groan, cough, and spitting
Her veil torn into pieces
see her hoary hair fleas
Her body bears no flesh
but bones, tender afresh
The old dog lies quietly
Near the tent, of hunger dying
The she-camel, thin and old
Sits on thorny bushes and cold
The desert dust blows in air
The star of day now disappear.

The tent, that alien boat
 God knows where to float
 What for, why to and fro
 She glides in gales, without prow
 Oh, dark and dirty bark
 Of you desert, deserted park
 Friend thou art of homeless clan
 Do you struggle all in vain?
 "Say not the struggle not availeth
 Before thy weary life faileth".

Note:- The above poem 'KEGDAL' (meaning in pushto 'the Tent') is written by Soloman Laiq, the famous revolutionary poet of Afghanistan and translated in English by Mr. Abdur Rahim Majzoob Adv. of Lakki Marwat.

SDMS OF LAKKI MARWAT

S.No.	Name	From	To
1.	Asif Fashiud Din Wardag	3.5.1962	3.5.1963
2.	Umer Afridi	3.5.1963	26.10.1963
3.	Muhammad Younis Sathi	1.1.1964	31.3.1964
4.	Abdul Rehman	13.4.1964	4.1.1966
5.	Zahur Ullah	4.1.1966	3.12.1969
6.	Abdur Rauf	14.11.1970	22.6.1970
7.	Qazi Aman Ullah Khan	8.7.1970	28.8.1971
8.	Afridi Khan Sati	28.8.1971	17.6.1972
9.	Saeed Ahmad Akhtar	1.9.1972	5.7.1973
10.	Sufaid Shah	5.7.1973	23.9.1973
11.	Shaukat Ali Khan	24.9.1973	19.1.1974
12.	Haider Gul	19.1.1974	26.6.1975
13.	Khalid Mehmood	26.6.1975	3.10.1975
14.	Masoor Ur Rehman Masood	4.10.1975	6.4.1976
15.	Ghulam Muhammad	6.4.1976	3.10.1977
16.	Saeed Ullah Khan	3.10.1977	17.7.1978
17.	Mian Bashir	25.7.1978	5.8.1979
18.	Said Alam Khan	5.8.1979	20.12.1979
19.	Baz Muhammad Khan Khattak	20.12.1979	8.1.1981
20.	Gul Raz Ali Shah	8.1.1981	9.12.1982
21.	Khudadad Khan Masood	14.12.1982	27.2.1983
22.	Capt. Azmat Hanif Orakzai	27.2.1983	21.3.1984
23.	Muhammad Afzal Khan	21.3.1984	1.11.1984
24.	Syed Abdul Wakeel Shah (I)	1.11.1984	2.4.1986
25.	Sher Muhammad Khan Mahmand	2.4.1986	21.5.1987
26.	Syed Muhammad Javaid	21.5.1987	7.4.1988
27.	Hafiz Muhammad Abdul Hai	7.4.1988	25.9.1989
28.	Abdullah Khan Masood	26.9.1989	6.2.1990
29.	Dr. Qadeer Ahmad Warraich	7.2.1990	13.5.1992
30.	Dr. Raq Fahim Hashim Khan	4.6.1992	17.2.1993
31.	Rashid Ahmad	18.2.1993	7.4.1994
32.	Shahzad Ahmad Cheema	12.4.1994	10.6.1996
33.	Kamran Ali Afzal	10.6.1996	22.7.1996
34.	Kamran Ali Afzal, AC/APA	22.7.1996	2.6.1997
35.	Haleem Said Utman Khel	17.6.1997	7.10.1997
36.	Capt. Muhammad Khurram Agha	8.10.1997	13.2.1998
37.	Ikram Ullah Khan Marwat	14.2.1998	24.6.1998
38.	Ali Sher Masud	25.6.1998	2.10.1998
39.	Farid Ullah Jani Khel	6.10.1998	18.2.1999
40.	Abdul Wahid Khan Wazir	22.2.1999	

NOTE:- With the coming into being of Lakki Tahsil as a district, the post of SDM lost its splendour and the first Deputy Commissioner who took over the charge of the Lakki Distt: was Mohammad Umar Afridi, Mr. Sharif Ahmad Khan being the first Commissioner of the Bannu Division.

BIBLIOGRAPHY

"Bannu Gazetteer" 1883-1907.

1.

Ganda Singh, "Ahmad Shah Durrani"

2.

H.A.Rose, "Glossary of The Tribes" Vol III.

3.

H.B.Edwards, "A year on the Punjab Frontier".

4.

Maj. R.T.I. Ridgway, "Pathans".

5.

Maj. Raverty, "Notes on Afghanistan and Baluchistan", (1888).

6.

Olaf Caroe, "The Pathans".

7.

S.S.Thorburn, "Bannu on our Afghan Frontier".

8.

PUSHTO

9. Mohammad Hayat Khan, "Hayati-I-Afghani"

9.

10. Sher Mohammad Khan Ganda Pur Ibrahimzai, "Tawarikh-i-Khurshed-i-Jehan (Persian)", 1311.

10.



Khyber.ORG